

The SPIRIT OF MISSIONS.

ISSUED BY THE BOARD OF MISSIONS

OF THE

Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA.

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NEW YORK

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,

COMPOSED OF ALL MEMBERS OF THE CHURCH,

Represented in the **BOARD OF MISSIONS**, which meets triennially and is composed of both Houses of the General Convention and the Board of Managers.

THE MISSIONARY COUNCIL,

which meets annually, is composed of all the Bishops and an equal number of Presbyters and an equal number of laymen.

BOARD OF MANAGERS.

THE FOLLOWING ARE ELECTED MEMBERS:

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Mr. Wager Swayne.

Mr. James M. Brown.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

The Stated Meetings of the Board of Managers are held on the second Wednesday of each month, at one o'clock in the afternoon.

REV. WM. S. LANGFORD, D.D., *General Secretary,*

REV. JOSHUA KIMBER, *Associate Secretary,*


MR. R. FULTON CUTTING, *Treasurer,*

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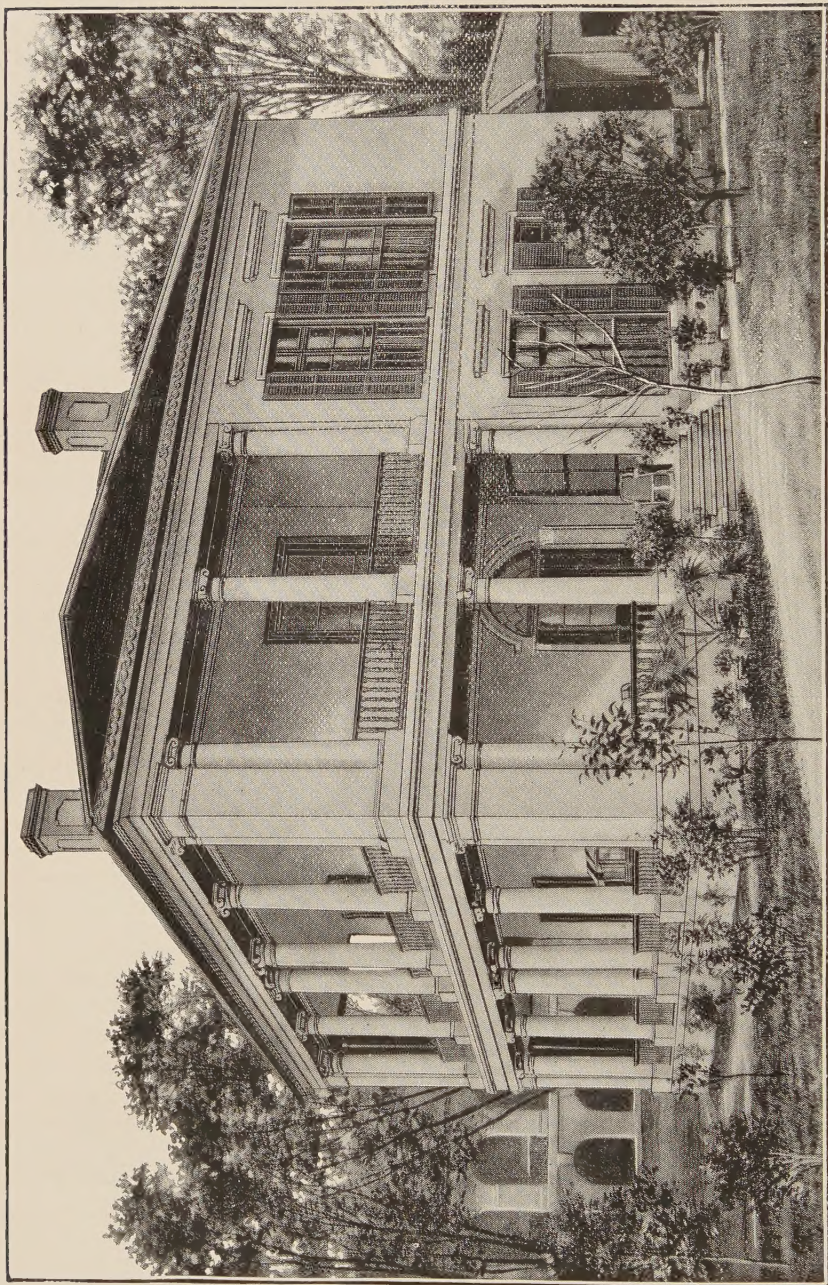
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THE NEW CLERGY HOUSE AT HANKOW, CHINA.

THE SPIRIT OF MISSIONS.

VOL. LII.

NOVEMBER, 1887.

No. 11.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, WEDNESDAY, OCTOBER 12TH, 1887.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair) and Scarborough; the Rev. Drs. Hoffman, Eccleston, Smith, Satterlee, Shipman, Swope, Hall, Applegate, and Brown, and Messrs. Stark, King, Shoenberger, and Chauncey. Of the members *ex-officio* the Right Rev. Dr. Whitaker was present.

— The Assistant Treasurer presented and read the Treasurer's statement for the past fiscal year, and laid upon the table the annual Treasurer's statement of THE SPIRIT OF MISSIONS and THE YOUNG CHRISTIAN SOLDIER. Action was also taken for the adoption of the annual reports of the Board for the last year. These reports will be published in a separate volume.

— A communication was received from Bishop Pierce, of Arkansas, requesting the Board to act with him as his advisers with regard to the disbursement of the appropriations, etc., in the Indian Territory, as provided for in the Missionary Canon.

— Communications were also received from other Missionary Bishops in the Domestic field, in relation to their work.

— A communication was received from Bishop Spalding, of Colorado, conveying the following resolution of the primary council of the Diocese of Colorado, held in Denver, June 8th to 10th, 1887:

Resolved: The council respectfully request the Bishop-elect and having charge of the diocese to express to the general Board of Missions their unfeigned gratitude for its loving care of the missionary jurisdiction during more than twenty years, and its liberal gifts to the same; their hope that by the organization of a diocese progress will be made toward early relief of the Board from a part of its pecuniary burden, and, with knowledge and conviction of great need throughout the diocese, they petition for a continuance of all accustomed aid.

— Mr. John A. King, who was appointed at the last meeting to represent the Board in conference with friends of Christian work among the Indians relative to the recent orders of the Indian department of the government prohibiting instruction of Indians in any Indian language, reported that he had attended meetings in New York and Lake Mohonk, and that he had been appointed by them to go with others to Washington on the first of November, to lay the matter before the proper authorities there. Mr. King expressed his

regret that he would be unable to make the visit, and asked that a substitute might be appointed by the Board. Bishop Hare was then appointed to represent the Board on that occasion.

— Minutes were presented expressive of the sorrow of the Board for its loss by the death of the late Bishops Stevens and Elliott. These minutes are published in another part of this magazine.

WILLIAM BACON STEVENS.

THIS Board most sincerely mourns the death of the late venerated and beloved Bishop of Pennsylvania, and desires to put on record its profound sense of the great loss which it has sustained. Aside from all that so much endeared him to his diocese and to the Church at large, he was especially valued and esteemed by this Board for his unwearied and pre-eminent devotion to the missionary interests of the Church at home and abroad. No one understood them better, or brought a wider experience and sounder judgment to the consideration of the many difficult questions which they evolved from year to year. He will be sadly missed from our counsels, and we can only hope and pray that others will be raised up amongst us who will worthily replace the wisdom and devotion lost to us by his death.

A. N. LITTLEJOHN, }
 THOMAS F. DAVIES, } *Special Committee.*
 JOHN A. KING, }

ROBERT WOODWARD BARNWELL ELLIOTT.

THE Board of Managers has heard with most profound sorrow of the death of the Right Rev. Robert Woodward Barnwell Elliott, D.D., first Missionary Bishop of Western Texas, at Sewanee, Tennessee, on the 26th of August last. They desire to put on record some fitting and permanent recognition of his work and worth as a Bishop in the Church of God, as well as to express their own sense of the loss sustained by the death of one so gifted and useful while he was yet in the prime of his manhood.

Bishop Elliott inherited a name which stands among the foremost in the American Episcopate. From his youth up he had known something of the labors and responsibilities of a Bishop's life and work. When the Church called him to his difficult field of labor, though young in years he was not a novice. His warm heart and genial nature admirably fitted him to deal with the conditions of life on the frontier. He labored in his difficult field with a zeal that literally consumed him; but under God he has laid strong foundations for the future. During his illness, which he bore with meekness and resignation, his chiefest anxiety was about his work. He longed to be with his flock in their trials and successes. Those who have been thrilled by the magnetic power of his voice, as he pleaded the cause of missions, can best appreciate the Church's loss. We bless God for his good example and pure life, and, while we rejoice that he has been called from trial to rest, we sorrow most of all that we shall see his face no more.

To his bereaved family we offer our most heartfelt sympathy and prayers.

May the God of comfort and consolation strengthen and sustain them in their great trial.

To the clergy and laity of his late jurisdiction, who are orphaned by this mysterious ordering of a wise providence, we send our assurances of love, bidding them to be strong of faith and put their trust in the Lord.

For the Church at large we hope and pray that this beautiful life, whose early close we mourn, may prove a stronger incentive than words to quicken zeal in the Lord's service and to remind us all how short the time is.

JOHN SCARBOROUGH,
J. HOUSTON ECCLESTON, } *Special Committee.*
WM. G. LOW,

THE FIRST MISSIONARY COUNCIL.

THE meeting of the Missionary Council was held in St. James' Church, Philadelphia, October 25th and 26th. It was a pronounced success. The preliminary missionary meeting in the Church of the Holy Trinity on the evening of the 24th and the large attendance upon the opening service of the Council the next morning, testified to an interest which was fully sustained through all the sessions until the hour of adjournment. A profound impression was created by the sermon of the Bishop of Missouri. Every department of the missionary work received attention. The Commission for Work among Colored People touched a sympathetic chord and called forth a cordial response, as did also the laymen's Enrolment Plan, the Church Building Fund Commission and the Woman's Auxiliary.

The enthusiasm awakened by the speech of the Rev. Dr. Porter and the debate which followed culminating in the addresses of the Rev. Mr. McKim on missions in Japan and Dr. H. W. Boone on medical missions in China, prepared all hearts for the Rev. Dr. Satterlee's suggestion that a space of time be given for silent prayer. The solemn interval was concluded with the saying of the Lord's Prayer by the large congregation. The Council was marked throughout by a spirit of hearty earnestness and a determination to help forward the missionary work of the Church. This experiment of a great representative gathering in the interest of our missions at home and abroad has realized the highest hopes of its projectors.

THE REPORTS OF THE MISSIONARY BISHOPS.

THE reports of the Missionary Bishops for the last year will be found, as each year, replete with interest. They tell the story of constant work with too small a staff of helpers, in every case, to do that which is waiting to be done. On every hand there is need of more helpers and of means to sustain them, for with the rapid development of the country new opportunities are constantly presenting themselves, communities are growing into importance, requiring each the whole time of a clergyman, and new settlements are forming into which the missionary should be sent with a prospect of permanence, so that he may identify himself with the people. The difficulty in most cases is to secure the needful support of a clergyman. Oftentimes the cost of living in the distant territories is greater than where the facilities are more ready and

the habits of life are more settled. The Bishops are often prevented from getting the best men, such as are needed in all the missionary jurisdictions, because they are unable to provide a sufficient stipend to secure to the missionary a proper maintenance. Nevertheless, in the face of these difficulties there is manifest a hopefulness and courage worthy of all praise, and the Church is making good progress. Let the number of missionaries be multiplied and their support be made sufficient, and the years to come will bear more abundant fruit.

THE PAST YEAR'S FOREIGN MISSION WORK.

It is a matter of regret that in compiling our annual report the limit of space makes it necessary that the accounts from the field of the work performed during the past missionary year can only be given in brief. These accounts are all of them most interesting and taken together must leave the mind of the reader profoundly impressed with the fact that the Lord is working with us everywhere. In Japan the advance is rapid. In Africa, notwithstanding the political disturbance in the lower part of the Missionary Jurisdiction of Cape Palmas, the workers are brave and true and the work is being systematically prosecuted, not only in the localities with which the Church has been familiar for years, but also, as Bishop Ferguson expresses it, in the regions beyond. In China, the evangelistic work, largely conducted by the native clergy, as well as the parochial work among the converts, and that of the day and boarding-schools and St. John's College, and the medical mission, each has its own story to tell of diligence and encouragement; and this should be distinctly understood in view of the publications during the year which have widely given the impression that the work in China is suffering. Bishop Holly makes his own report of the labors of himself and of his little band of clergy in Haiti. It is a story of energetic labor amid discouraging conditions and with limited resources. Still the call is for more workers. The fields are indeed white unto the harvest. We thank God that the whole Church is praying, in the Litany, that the Lord of the harvest will send forth laborers into His harvest.

AN UNPARALLELED RULING.

THE Rev. Dr. Samuel C. Bartlett, President of Dartmouth College, has an article in the *Independent* on the recent extraordinary orders that have issued from the Indian Bureau of the Department of the Interior forbidding any instruction in the native language in *any* school for the Indians. He says the effort to reach and permanently benefit the great mass of any people by first teaching them all a foreign tongue is contrary to all precedent, and he doubts if any government in the civilized world would now dare to attempt such a thing, even with their conquered provinces:

The Turks did indeed attempt to crush out the language of the Armenians in Turkey; but that was centuries ago. The Norman conquerors, though they made French the court language, did not venture to interdict the use or teaching of the Saxon tongue. The Egyptian Government does not forbid the use of Coptic in the mission schools. The Turkish Government would not be tolerated in ruling out the use of Armenian and Greek in the schools of Turkey. The Czar would not undertake to root out the native language from the schools of Poland. Such proceedings are now unknown. Christians and

philanthropists encounter them nowhere among the nations. It would of course be competent for the Government of the United States to rule out the Indian languages and Indian books *from its own schools*, though it would be a grave mistake so to do. But for any functionary of the government, or for the government itself, to prohibit all other schools on the Indian Territory from using any book, no matter how excellent or indispensable, except in a language unknown to the great body of the people, is a stretch of power, not only unworthy of an enlightened age and a free country, but in conflict with the first principles of wisdom and justice. It is a wrong that requires to be speedily rectified.

THE BISHOPS AND THE CHURCH BUILDING FUND.

FIFTY-EIGHT of the Bishops of the Church have joined in the following recommendation:

We cordially unite in commending to the attention of all the clergy and congregations of our Church, the following resolutions unanimously passed at the late General Convention at Chicago:

Resolved, That the Board of Missions, composed of both houses of the General Convention, renew the recommendation made in 1880, that every parish of our Church contribute annually to the American Church Building Fund, until the full sum of \$1,000,000 is secured.

We recommend that in every parish in which an offering shall not have been made for that purpose prior to that date, such offering be received on the second Sunday in November; and if, for any reason, that is impracticable, then on the next succeeding Sunday.

If the Church will respond in every parish and missionary station to this call of the Board of Missions, the entire fund can be raised within a period comparatively short.

LAST YEAR'S LEGACIES.

THE amount of money received from legacies during last year is much smaller than for many years past, being but \$29,170.42 for all the purposes of the Society.

In comparison with previous years the decline in receipts from legacies is most marked. The legacies were in 1886, \$237,453.29; 1885, \$163,635.73.

This variation in the amount of receipts from legacies indicates how little dependence can be placed upon them as a source of revenue for the ordinary work of the Society, and demonstrates the wisdom of excluding them from the estimate of annual resources upon which to base appropriations, and reserving them for building purposes and to meet emergencies as they arise.

OTHER RECEIPTS OF THE PAST YEAR.

THE total of receipts for last year, other than legacies, applicable to the work of the Society, is \$285,794.96. As compared with 1886 these receipts show a decrease of \$17,328.45; as compared with 1885 they show an increase of \$48,718.77.

The falling off in receipts this year as compared with last year is due to the fact that a smaller number of large individual gifts have been received this year than last year. Thus it is made manifest that the Society must depend for its revenue upon the regular contributions of the congregations, and that in

order to increase the offerings no pains should be spared to quicken the interest of the clergy and through them to secure systematic effort in every congregation in behalf of all branches of the Church's general missionary work. Besides the offerings applicable to the work of the Society, special offerings have been received to the amount of \$69,778.19.

The receipts of the year sum up as follows :

Legacies.....	\$ 29,170.42
Other Receipts for the Work of the Society.....	285,794.96
Specials.....	69,778.19
Enrolment Fund.....	17,696.95
	<hr/>
	\$402,440.52

THE TRUE EXTENT OF DOMESTIC MISSIONS.

It should never be forgotten in reading the annual report of the Domestic missions of this Board that it presents but a portion of the work which is actually done. The Missionary Bishops receive money from private sources which does not appear as part of the Board's resources, but goes directly to the work in their several fields over and above the Board's appropriations. The aid which is given to dioceses is often but a small portion of the sum expended upon missions in those dioceses, while many of the dioceses receive no assistance from the Board and yet carry on extensive diocesan missions, which differ only in name from the Domestic missions supported by the Board. In a full representation of the work of missions in this country these all should be taken into account, as is done by other Home Missionary societies. If this all were reckoned it would be shown that the Church's expenditure for missions in the home field amounts to upward of \$500,000 per annum.

THE ENROLMENT FUND.

THE Missionary Enrolment Fund, which was undertaken by laymen with a view to raising \$1,000,000 to present at the General Convention in 1886 as a centennial thank-offering, was continued by the Board of Missions, and having been warmly commended to the Church was re-committed to a general committee of those laymen who had been most active in its promotion, and the lay deputies in the General Convention, from each diocese, were made auxiliary to the general committee with a view to completing the enrolment in time for the General Convention of 1889. The enrolment committee reported to the Board of Missions that they had adopted the following resolution :

Resolved, That all funds now in the hands of the diocesan treasurers contributed to the Missionary Enrolment Fund, and all such as may hereafter come into their hands, shall be transmitted to the treasurer duly appointed by the Board of Managers of the Domestic and Foreign Missionary Society to receive said funds, who shall pay over the same to the Standing Committee on Trust Funds of the same Board, to be by them securely invested with the condition that no portion of said fund, either principal or interest, shall be used until the entire amount of One Million Dollars shall have been accumulated, as provided for in the said Enrolment Plan.

The amount received by the Treasurer, on account of this fund, including \$1,645.50 from the year before last, is \$19,342.45.

It would appear, from inquiries that have been received, that there is confusion in the minds of Church people with regard to this fund. Many persons fail to distinguish between this fund and the American Church Building Fund. It is of the utmost importance that it should be clearly understood that the Missionary Enrolment Fund is entirely distinct in its origin and objects, and that its purpose is to enrol the communicants of the Church and as many others as possible, by a gift of five dollars in each case, and so to accumulate a million of dollars for missionary purposes, to be placed at the disposal of the Board of Missions when it meets again in 1889.

The devotion of the promoters of this movement is beyond all praise, and it ought to be crowned with success.

SOME STATISTICS.

THE number of contributing congregations last year was 2,200. The year before the number of contributing congregations was 2,376. The receipts show a *per capita* contribution to the work of the Society, if equally divided among all the communicants reported in the United States, of sixty-eight cents. Taking the receipts by dioceses it shows the highest *per capita* contribution to be in the Diocese of Rhode Island where the average to a communicant is \$2.12. Ten dioceses show a *per capita* contribution above fifty-four cents, and ten dioceses show a *per capita* contribution below sixteen cents.

The dioceses referred to are the following: The highest—Rhode Island, \$2.12; New York, \$1.62; Massachusetts, \$1.40; Pennsylvania, .95; Southern Ohio, .75; Central Pennsylvania, .72; Pittsburgh, .71; Western New York, .63; New Jersey, .59; Ohio, .55. The lowest—Quincy, .06; Fond du Lac, .08; Springfield, .09; Indiana, .09; Iowa, .10; Alabama, .11; Texas, .13; Minnesota, .14; Florida, .15; Louisiana, .15.

THE AMERICAN CHURCH BUILDING FUND.

THE Hon. L. Bradford Prince contributes an interesting article to the *Church Review* upon the Church Building Fund. We take from it what he says of the progress of the fund since the first of January last:

A special effort was inaugurated at the beginning of this year to augment the fund as rapidly as possible. A leading feature of this movement was increased activity on the part of the diocesan commissioners, many of whom had previously seemed to consider their positions little more than honorary. Appeals have been made by these commissioners in a large number of dioceses; many Bishops have specially commended the Building Fund in their annual addresses; resolutions recommending annual offerings in every parish have been passed in diocesan conventions all over the country; in several dioceses, as in Pennsylvania and Long Island, influential auxiliary committees have been appointed; and public services or meetings in furtherance of the cause have been held in New York, Philadelphia, Brooklyn, Boston, Providence, Hartford, New Haven, Rochester, Geneva, Newark, Hoboken, Orange, Erie, Cleveland, Detroit, Indianapolis, Michigan City, Chicago and St. Louis. The result of all this has been very satisfactory. While no large gifts have been received, yet the permanent fund increased \$11,833 during the first six months of the year. This was evidence of enhanced interest, as it was more than double the whole amount received in 1886. A most gratifying circumstance is the widespread nature of this interest. During those six months 240 different parishes sent offerings; and

while this is but a small fraction of the whole number in the Church, yet it is more than ever contributed in an equal time before, even in the fresh enthusiasm of 1881. Another gratifying fact is the interest shown in remote parts of the country, and in localities that hitherto have not contributed. Louisiana, Nebraska, Nevada, and Wyoming, which had never before aided the cause, sent offerings; and the largest comparative parish gift in the country came from Ashland, Nebraska. An illustration of the result of systematic work by diocesan commissioners is seen in Connecticut, where heretofore no more than four parishes have ever contributed in a year, while during these six months no less than seventeen sent offerings.

CONGREGATIONS CONTRIBUTING TO DOMESTIC MISSIONS DURING 1886-87.

THE whole number of congregations contributing to Domestic Missions last year was 1,996, or less by 212 than those contributing the year before, while it was more by 298 than in any year before that year. Some fluctuation may be looked for year by year; but, on the whole, the tide of interest ought to be rising and the number of contributing congregations increasing steadily. Why should not every clergyman in the Church present this cause annually to his congregation and receive their offerings for it?

It was the wise suggestion of one of the Bishops recently that, following the example of the great English societies and the custom of diocesan mission boards, it should be required of every congregation receiving ministrations through the aid of this Society, that it should make an offering in the course of every year to the treasury of the Society.

The propriety of such a requirement would seem to be obvious. It would serve to keep before the minds of the congregations a sense of their obligation to the general Church for its aid in planting and fostering missions and of their own duty, being themselves recipients of aid, to extend help through the same agency to regions beyond.

It has been the aim of the Board to impress that obligation individually upon the missionaries, and it was coming to be understood as a duty, and the custom of preaching for the Society each year and taking an offering for it, even in the feebleness of missions, was growing more general.

The direct relation between the Society and the missionaries having been severed by the General Convention, the Board is without power to make such a proper and fundamental requirement, and can only appeal in a general way and urge as a matter of wise policy that every stipendiary of the Society should be also a supporter of it and an advocate of its claims before the people to whom he ministers, and seek to form in them the habit of making annual contributions in its behalf.

THE CLERGY AND "THE SPIRIT OF MISSIONS."

Two years ago the policy was adopted of sending *THE SPIRIT OF MISSIONS* to all the clergy without charge to them, upon the theory that they as the representatives of the Society in their respective spheres were entitled to receive that publication as a regular monthly communication concerning the progress and the needs of the missionary work at home and abroad in order that they might intelligently present them to their people and take offerings for the work.

The result of this experiment would seem not to have justified reasonable expectations so far as the response from the clergy is concerned, for, while to the number of 3,736 they have received *THE SPIRIT OF MISSIONS*, but 2,200 congregations are represented as contributors to the treasury of the Society during the past year.

BRIEF MENTION.

As the meeting of the Missionary Council took place so late in the last month, we are unable to do more than make the comment upon its success which is published elsewhere. A report of its proceedings will be made in the December number of this magazine.

HOME AND ABROAD for Advent, 1887, will be sent to the clergy for distribution in their congregations in such numbers as may be called for. The edition will be limited to the number applied for, and it is earnestly desired that the clergy will at once send notice to the General Secretary how many copies they will require.

SENATOR STANFORD, who is founding a great university near San Francisco, says, "It will be built with a sole regard to the poor. No rich man's son or daughter will want to go there. The houses for the comfort and convenience of my guests will be plain but substantial, and due regard will be had to every want of the pupils, but nothing ornate or grand will be allowed. This institution will absorb my wealth and be a monument to the memory of my son. The poor alone will be welcome; it will not be built for the rich."

THIS month's frontispiece presents an admirable view of the clergy-house at Hankow, in China, from a photograph forwarded to us by one of our missionaries. The house is a brick structure, and was erected in 1884. Its value is about \$5,000. It is a comfortable residence for our devoted workers, although it should be said that the ample veranda, made necessary by the climate of Hankow, gives an impression in the picture of greater dimensions than those which actually belong to the building.

THE Rev. J. B. Fitzpatrick, missionary at Cuero, Texas, in his first year's work in Cuero, has built and paid for a rectory, and in the neighboring town of Goliad has erected and paid for a beautiful church; twenty-one persons have been confirmed, and the interest of the people is manifested by large congregations. It concerns us that in the midst of all this activity the missionary has not been unmindful of this Society, for an amount equal to one-third of his stipend from the Board has been sent back to our treasury in contributions.

WITH OUR CORRESPONDENTS.

THE Rev. J. R. Carter writes from Gonzales, Texas: "Being a believer in Foreign and Domestic Missions and anxious to increase our contributions to the cause, I have been trying to think of some way by which I could accomplish this. I have devised a plan by which we shall be able, I trust, to increase our contributions ten-fold. Heretofore it was hard to scrape together ten or fifteen dollars for missions yearly. Of this I have been heartily ashamed. Last evening, after service, I organized the 'Elliott Memorial Missionary Society,' to aid the missionary cause; each member to contribute not less than five cents weekly and as much more as God shall put it in his heart to give. It is to be a free-will offering to the Lord in memory of our beloved and lamented Bishop. The offerings will be dropped into a box hung on the church door, said box to be opened every month and contents forwarded to the Treasurer of the Board at New York. I have

so far twenty-three names on the roll, and will, I trust, have every communicant in my parish on it.

"There is a sacred charm in the name of Elliott, for all who knew him, and I know we can best cherish his memory by helping on the glorious cause so dear to his heart when living. A good Presbyterian brother—one of our most prominent lawyers—was the first to open his hospitable home to the Bishop when first he came to Gonzales, and last evening, being in church, sent up his name for membership in our society. All loved the Bishop, and as the great Seneca once said of his brother Gallio, 'They who loved him with all their love loved him at last too little.'

"I trust that the entire Jurisdiction of Western Texas will take up this plan to increase our contributions to the missionary cause. I believe if our dear Bishop were here to-day he would approve of this plan in preference to giving a memorial window or any other dumb tribute."

THE LATEST BOOK ON JAPAN.

THE most recent work on the "sunrise kingdom" is "A Budget of Letters from Japan," by Arthur Collins Maclay, A.M., LL.B., published by A. C. Armstrong & Son, of New York. Mr. Collins was employed as instructor in English in government colleges in Hirosaki, Tokio, and Kioto, and his letters may be said to describe the halcyon days of foreign school-teaching in Japan. He made trips into various parts of the country, and at almost all times he had the benefit of the companionship of intelligent natives. His book is one of considerable interest, and treats of some topics not referred to by other writers on Japan. A long letter is devoted to the missionary work. He calls the Japanese "champion listeners" to the truths of the Gospel, especially those in the interior towns and villages. On arriving at one of these towns, the missionary after a conversational talk inside the house where he is to stay, steps out on the veranda as soon as a crowd gathers, and preaches for a couple of hours at a time. "The people are champion listeners. They wear an ordinary man out. They are insatiate. They come three or four times a day, urging a continuance of the speech. I knew one missionary who began at four o'clock in the afternoon, and when he was exhausted his native helpers carried on the exhortation until nine o'clock at night. Of course sermonizing is not resorted to. Simply the barest recital of the life, the work, the agony of our Redeemer seems to chain their attention. The people then disperse. Very few of them, perhaps, will be baptized. But curiosity has been awakened to know about this extraordinary religion; books are bought; and when

the missionary makes his next visit, he will find a number of earnest inquirers after the truth."

Mr. Collins says that the missionaries meet their greatest discouragements not from the natives, but from the foreign community. "The cause of this hostility is easy to see. The presence of missionaries is a continued rebuke to the greater part of the foreign community, who are leading lives they would not think of leading at home. The natives are soon taught that these foreigners are living beneath their duties and privileges. They soon learn to point this fact with cutting and contemptuous observations, which gall the recipients thereof exceedingly. And they soon begin to draw a line between the two portions of the community; one portion is bent on gain, it is selfish and grasping, it abuses its servants, deals harshly with the natives, and is licentious; the other portion acts justly toward all, so that servants are anxious to secure them as masters, and the merchants are always on the *qui vive* to open accounts with them. They learn the language accurately and elegantly, and instruct the people carefully and thoroughly, and the people soon begin to love and respect them."

Mr. Collins states that the Japanese who have been so assiduously introducing our civilization, are startled with the discovery that they have been but the pioneers of Christianity, and that the young men who have had their intellectual faculties so greatly cultivated by foreign methods, and their appetites and passions so intensified by our more nourishing and stimulating food, need and must have the moral power of our religion to restrain the undue and perverted

exercise of these mental and physical powers. He says the following story is a thoroughly characteristic one: "The Mitsui Bank in Tokio is a national bank, backed up with the money of the government. Young Japan had been especially educated abroad to carry on the banking system on approved foreign principles. They were intelligent, capable and shrewd. They made excellent cashiers, tellers, book-keepers, and clerks, so far as the merely executive qualities were concerned. They possessed every intellectual requirement necessary for carrying on a bank, but they were *too* intelligent. They were so thoroughly acquainted with financiering that they understood many little methods of deflecting cash from the treasury into their own pockets. And there was no power except fear that could prevent their

doing so; and fear had but little effect, as there was hardly any fear that the capitalists, composed of effete daimios and of government officers unfamiliar with banking, could detect how the cash disappeared. In this predicament, one of the bank officers, with great candor and solicitude, came and explained the situation to one of the missionaries. He frankly admitted that he did not believe in any religion whatsoever. He claimed that the Japanese intellect was of too philosophical a nature to accept the Jewish myth called Christianity. 'But,' said he, 'your religion does something that our religions cannot do. *It makes men honest.* Now, we wish our employes at the bank to be carefully instructed in these principles, so that they may learn to discharge their duties with scrupulous integrity.'"

SELF-SUPPORTING MISSIONARIES.

AN account recently published of the great missionary anniversaries in England, mentions the fact that an increasing number of self-supporting men and women have offered themselves for the Church's work in foreign lands. The example which is thus set by those whom the Lord of the harvest has blessed with wealth is one which ought to be largely followed. More than once attention has been directed, in these columns, to the rapidly growing class of young men in this country and especially in the older parts of it, whose inherited wealth and satisfied social ambitions leave them nothing to do. Unlike the "privileged classes" of England, to whom a vast diplomatic and colonial service is open, our wealthy and cultured youth too often find themselves without employment, and consequently drift into amusements or take on social characteristics that are well calculated to invite the contempt of more earnest men. To such of them, however, as really have in them the stuff out of which men can be made, and who are touched with genuine piety, a noble opportunity for manly enterprise and Christian effort is offered in the Church's missionary field.

Hitherto, perhaps, such men have been content to give in a fitful or blind sort of way to the cause of missions. It is time that such should realize that the noblest gift that any man can give is himself, and that in the placing of himself without charge at the Church's service he is simply fulfilling

the opportunity and discharging the responsibility which God has placed upon him in giving him wealth and culture. To the young man who is able to take this view a noble career is open both in foreign countries and in our own home field. Considered merely as a career, and without reference to higher and more enduring considerations, it is doubtful whether any life that such a young man could choose would yield so large a reward of satisfying content and peace in this world. Nor would it be at all necessary to such contentment and peace that he should take Orders and devote himself to the special duties of the Ministry. Though to do that would be the fulfilment of the highest ideal, yet those who might not be fitted for the Ministry could find enough to do as earnest lay-helpers in the mission field. The very spectacle of such a layman thus devoting himself to the highest of all ideal pursuits would be as inspiring and uplifting as it would be unusual in these days of selfish or sordid worldliness. And the good that he could do would be measured not merely or even mainly by his actual efficiency, but by the high-minded zeal which he would manifest in the very fact of his self-consecration to the service of his fellow-men and the glory of God.—*The Churchman.*

Ten native young men of Calcutta responded to a recent call for an evangelist to the coolies of Fiji.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

ANNOUNCEMENTS.

Georgia.—The Rev. A. G. P. Dodge, Jr., announces to us the death of Mr. J. B. Gillespie, a faithful colored layman and devoted worker among the colored people. Mr. Dodge writes that he was a young man of great promise, and entered our communion in the year 1884. He was placed in charge of St. Perpetua's chapel and school,

on St. Simon's island, where he did effective work. Returning too early to his duties this autumn, he was attacked by typhoid fever, and died early in the morning of Friday, October 7th, having received the Holy Communion previously at midnight. His body was buried by the side of the chapel in which he had done his good work.

FOURTH ANNUAL REPORT OF THE BISHOP OF NORTH DAKOTA.

A POOR crop, in large portions of our territory, hindered Church growth during the year past considerably. Our financial foundations rest on the yield of wheat. Diminished quantity and diminished prices took courage from the hearts of many, and they have left us to begin life anew elsewhere. One of our great western Bishops said once, after he had stood at the helm of his diocese—one which had experienced many vicissitudes in its young years—for a quarter of a century, "I have been preaching to a moving procession for twenty-five years." The figure tells the story of all the western states and territories. Population comes—and goes too—in waves, for a period. It requires many years to secure, at last, a rooted people. The advance guard is always unstable, fickle, restless; it pours in with hot hope; it sweeps out again with a frozen despair. Other tides flow, and ebb too, but each new wave of population leaves behind a goodly contingent as it recedes. Dakota has been on the ebb for three years past; not because, as in mining territories, industries have shrivelled; no! but because immigration was overdone. We had a tidal wave, not a natural, logical inflow. Slowly are we recovering from the inevitable reaction of an un-

healthy inflation. The process has been a severe one in spiritual as well as temporal concerns. The people's ability to contribute toward the support of the clergy, or toward the erection of churches has been narrowed. Trying indeed has it been to scores upon scores of our communicants to be compelled to reduce their gifts for Christ's work. Nobly have the clergy borne the trial of reduced income. But, of course, there is a limit to the power of the latter to endure. God grant them and the great cause fresh help, more loving friends.

And yet we have had encouraging progress; churches in process of erection at the time my last report was presented to the Board, are now completed; new missions have been organized; our larger force of clergymen has been able to do much more mission work than has ever been accomplished in the past; services have been held by myself at many points which have not been touched before, and whatever the lack has been in material things, those of us laboring here cannot but feel that God has prospered much in spiritual concerns.

During the year, Grace Church, Pembina, the most northerly church in all the states and territories of this Union—has been

built. It is a beautiful Gothic structure, with a brick exterior. A debt of only three hundred dollars rests upon it. But for the severe losses of the people in the way I have before indicated, not a dollar of encumbrance would burden it to-day. Generous help came from friends in the city of New York, but the people of the town gave according to their ability. The church is a namesake of that great, liberal parish in New York, the rector and communicants of which, with others, extended a generous helping hand to this little parish, up toward the Arctic circle, in its day of need.

The Church of the Advent, Devil's Lake, reached its finish a few days after the completion of my last annual report. It is declared, by all who have seen it, to be a structure of marked beauty. It is constructed of prairie boulders. The diversity of color presented in the varied stones which constitute its walls gives a marvellous splendor to the building. A distinguished professor of natural history who examined it, declared that it would make a fine mineralogical cabinet, and that it would afford material for a goodly series of lectures on that science. Many a boulder shows imbedded in its bosom many a precious stone—the garnet, the amethyst, the agate; iron pyrites gleam out, golden-hued, here and there; and silvery precious metals seam a stone in this part and that part of the building. The walls, to the eye, seem as though built as St. Paul would have the spiritual temple built, of “gold, silver, precious stones,” and not of “wood, hay, stubble.”

The church derives its name from the loving offering which was chiefly instrumental in rearing it. The Advent gifts of sixty Sunday-schools in the city of Philadelphia and its environs, with the contributions of the people of the town, were devoted to the erection of this “Church of the Advent” in Devil's Lake. May the army of Christ's little ones who thus gave in Jesus' Name, receive blessing for their love, in the Eternal Day!

Trinity Church, Lisbon, is completed. It, like nearly all of our new churches, is built of stone. The town is a thriving one. Its Church people are very earnest; they gave generously toward the erection of their church; outside friends helped also. They have reason to feel proud of the peculiarly handsome building which they have reared

to the glory of Almighty God. Congregations here are large, and the interest and devotion of the people very self-sacrificing. Help to remove a small debt, they and I would be heartily grateful for.

St. Stephen's Church, Casselton, was consecrated in September. It is the gift to the Missionary Jurisdiction of North Dakota of Gen. George W. Cass, a member of Christ Church, New York. Free from debt, and fully equipped, it was handed over by him to the trustees of church property of the jurisdiction on the day of consecration. Said board of trustees consists of the Bishop, the chancellor and the standing committee. This church is the most beautiful and the costliest in this missionary jurisdiction. Its chaste and rich interior, its handsome stone tower, its good stained glass, its pure architecture make it a fitting temple for our Saviour's honor. It has been erected for the glory of God and in memory of two departed sons, by this generous Christian layman.

During the year two new rectories have been built, one at Grand Forks, the other at Wahpeton. As may well be imagined, they have helped to make the work of the clergy in these towns much more effective. I would that several other parishes in North Dakota were so blessed; our clergy would be happier and their work would be even better done. In nearly all the new towns of the Northwest the number of houses erected is limited to the actual needs of the population. The result is that there is no surplus; hence there is no competition, and high rents are maintained. The tax for shelter to the missionary is therefore heavy. How thankful will I be if some one or another into whose hands this report shall come, is moved to build a rectory, or at least contribute liberally to that end, in some one of our growing young towns.

Calvary Chapel, New Buffalo, has been consecrated during the past year. The members of Calvary Chapel, New York, contributed liberally toward the erection of this namesake of their church—to me so beloved by long years of holy association. The parishioners at New Buffalo, although the town is not large, gave generously for the building of their church. In fact, the law of “self help” is a thoroughly recognized one throughout North Dakota. It has comforted me much in all my work.

Bathgate has needed a church for a long time. Its people have been longing for it. A few weeks ago four fine lots were given me for the purpose by a generous layman in the Diocese of Minnesota. The people of the town have contributed with liberal hand toward the work. The "Society of the Double Temple" in the City of New York—that grand organization of generous Christian ladies who have done so much for the spread of the Saviour's Kingdom in the West—has come to our aid. During this autumn, therefore, I trust the church will be built, and the hearts of a faithful congregation of Christian people made happy.

The Church of the Resurrection—a frame edifice—on the reservation of the Turtle Mountain Indians, nears completion. The poor people for whose worship it is reared are glad indeed to have this evidence of love and sympathy from Christian white people before their eyes. Neglected, wronged and oppressed for long years by their pale-faced neighbors, these faithful Chippeways have shown, notwithstanding, a marvellous faith. Glad indeed am I that the time is approaching when they may have the regular ministrations of the Church of their love. With great difficulty has their little sanctuary been built. Their distance from the railroads is so great that the time consumed in conveying materials from the nearest shipping point was enormous; and the expense too was correspondingly large. But liberal giving from those who recognize the nation's debt to the Indian, has helped us to meet and overcome these hindrances.

Thorough work, however, cannot be done among these people until a home for the missionary to be appointed is built. For this purpose at least \$600 more than the sum now in my hands will be needed. There are no houses to-day on the reservation where a family can find shelter for a night, except at great discomfort. The home for the missionary is therefore an essential for the work.

During the summer, before the walls of the church were reared, I held a confirmation on one of the hill-sides. No walls surrounded and no roof covered that gathered group of red men and women. The canvas of a *tepee* was spread upon the ground to form a sanctuary, so to speak; a dry-goods box covered with a piece of white muslin—in this respect we were unrubrical—served

as an altar. Seven Indians, men and women, advanced toward our sanctuary and stood on its outer edge. A hymn was sung by the gathered congregation of red people. After an address, I proceeded with the Confirmation Office. Never, in all my life, have I officiated at a more touching service. The solemnity and awe with which these poor people joined in the service moved me to tears. Groups of pagan Indians clustered near, apparently very deeply interested and impressed. I then administered the Holy Communion to the newly-confirmed and to other Christian red men who were present. The Rev. J. J. Enmegahbowh, who was with me, assisted in the service and acted as interpreter. The whole scene was one that I think would have touched the heart of the Indians' fiercest foe. I have read somewhere that the original name of beautiful Lake George, in the northern part of the State of New York, was Lake St. Sacrament, because on its borders shortly after its discovery by white men, a similar holy scene was witnessed. There was the reared altar in the forest by the waterside, there were the robed priest and the consecrated elements and the bending natives and the communicating worshippers and the rising anthem to the praise of the Crucified One. I know not whether the tradition be true, but I do know that in this year of grace 1887, a hill-top in the Turtle Mountains was made sacred by such a solemnity, and I am not sure that there would be an unfitness in calling that small mountain, far away to the north, from this day on, the Mount of St. Sacrament.

Again I must speak of the need of a school for girls in this missionary jurisdiction. Once and again I have referred to it in my annual report. Hope has been strong in me from year to year that some one or more opulent Churchmen in the East might be moved to give of their wealth for such a work. Such an institution would be a power in our mission field. I need not rehearse the advantages which would come of it. Any who have at all followed the progress of the Church in the missionary jurisdictions during the last quarter of a century must have noted that the Church schools in each one of them have paid noble revenues of souls for the Master. . . .

The parochial and mission reports for the year show that there are twelve clergymen at work. Three others are canonically con-

nected with the jurisdiction. Ten licensed lay-readers likewise are officiating at different stations. The parishes and missions are 43 in number; baptisms, infants, 131, adults, 23; confirmations, 81; communicants, 683;

marriages, 27; burials, 33; Sunday-school teachers, 55; Sunday-school scholars, about 369; contributions, \$14,016.23.

WILLIAM DAVID WALKER,
Missionary Bishop of North Dakota.

BISHOP DUNLOP'S SEVENTH ANNUAL REPORT.

IN presenting my seventh annual report, I must be permitted to remind the Board of Missions, and the members of the Church in general, that this is a hard field. Certain difficulties exist here, which are not found elsewhere. The greatest of these difficulties arises from the fact that New Mexico and Arizona were at one time provinces of Spain.

While under the rule of Spain, and afterward of Mexico, nearly all of the valuable agricultural and grazing lands were given away as grants to individuals. These Spanish "grants" cover nearly all of the country where water is abundant, and without water, the land is valueless.

In many places, water has been found by digging wells, sufficient for stock ranches. But millions of acres of excellent land can only be made available for agricultural purposes, either by storing the water by dams in the mountain cañons, or by means of artesian wells. Both methods require capital, and will be adopted, if at all, slowly and gradually.

If Congress would appoint a commission—which it ought to have done long ago—to fix definitely the boundaries of the "grants," it would be an unspeakable blessing, especially to New Mexico, where "grants" are so numerous.

Transfers of property would be made when perfect titles could be given; and the land in a short time would pass into the hands of Americans. Until this takes place, New Mexico will remain very much as Old Mexico. When it does take place—as assuredly in time it will—there is no reason why New Mexico should not develop as rapidly as Colorado. When the facts above stated are considered, it will be sufficiently plain why the population increases slowly.

Each of the two great territories, forming this jurisdiction, has an area about twice the size of all the New England States.

The English-speaking people, scattered over this vast tract of square miles, are not quite 100,000. Towns are far apart, and

not large. The largest town in the jurisdiction has less than 4,000 Americans. We have therefore no self-supporting parish in either territory; and the towns are so far apart that it is seldom possible to unite two or more under the same charge.

The expense of living here, and in all the territories, is much greater than in the Middle States, hence the stipends have to be larger. Other religious bodies have, of course, precisely the same difficulties to contend with; but they have this great advantage over us—that they receive from the East much more liberal aid than we do.

Three of the larger denominations spend on an average annually, four or five times as much as we do. And yet impartial judges have assured me, that in their opinion we are making as much progress in both territories, as any other religious body. If, then, under such disadvantages, we are fairly able to hold our own, it is plain enough that we could far outstrip all other religious bodies, if we received an equal amount of encouragement from the East.

CLERGYMEN.

At no previous time, since I took charge of this mission, have the laborers been so few, as during the past six months.

The Rev. Dr. Cross resigned at the beginning of the year, and returned to the East.

The Rev. Thomas W. Haskins, though in feeble health, displayed marvellous energy, and managed to do the work of two or three men, all over southern Arizona. A few months ago, being in great danger of losing his hearing, he was obliged to remove to Los Angeles for treatment.

The Rev. Wm. L. Githens, during the year and a half he remained in Albuquerque, made a splendid record, doing a noble work, and drawing out very large congregations. He left in June, and is now travelling in Europe. He is still canonically connected with this jurisdiction, but I have little hope of his returning to Albuquerque. His relatives are in the East, and he will be strongly tempted to settle near them.

The Rev. J. A. M. La Tourette, post-chaplain at Fort Union, besides his duties at the Post, does missionary work in the neighborhood as opportunity offers.

The Rev. E. W. Meany is now in his fifth year of continuous work in Santa Fé. When he came to us he was in wretched health, having had several hemorrhages, and with little hope of regaining his former strength. He has recovered his health completely, weighs 180 pounds and is at present one of the most vigorous men in New Mexico. The case of Mr. Meany is a good illustration of what this climate can do for persons suffering with consumption, catarrh, asthma, and kindred diseases.

Before this report is in print, I expect to have three additional men at work. But I could give employment to two or three more, to whom life and health are more important considerations than remuneration. The salary would necessarily be small, but the work would be light. I know several places which could pay \$500 or \$600 a year, and would be satisfied with one service a Sunday, the administration of the Sacraments, and whatever spiritual oversight the missionary might have strength to give.

I feel sure if the advantages of this climate were more generally known, many clergymen, unfit for duty in the East, would come here, where in four cases out of five, they would regain their former health and vigor.

IMPROVEMENTS.

St. Paul's Church, Las Vegas, is far advanced toward completion; the stone work is all done, the roof on, and the floor laid. The cost so far, is a little over \$7,000, all of which has been paid. The material is brown sandstone, which is found in abundance a few miles from Las Vegas; the roof is covered with iron shingles. It will take about \$2,000 to finish, for which we are gathering funds as fast as we can.

In Tombstone a comfortable rectory has been bought and paid for, a bell purchased and a tower built in which to hang it.

A pipe organ, the first in the jurisdiction, has been placed in St. John's Church, Albuquerque. So far as I know, there is only one other pipe organ in New Mexico—in the Roman Catholic Church here in Las Vegas.

In Silver City the debt on the rectory has

been entirely paid, and something done toward increasing the fund for the building of a church.

In several places, where there is no resident minister, regular services have been kept up by lay-readers, while the flock has been gradually gathering funds for the building of a church.

During the year ending with the date of this report, I have received in "specials," from all sources \$3,120.35.

This is a little more than I have received in any two previous years, and I feel very much encouraged, and deeply grateful to the generous contributors who have remembered us in our struggles, and I trust profoundly thankful to the Giver of all good for opening the hearts of His faithful people, to sympathize with, and aid us in, our efforts to build up His Kingdom, in this new western land.

The expenditures have been as follows:

For ecclesiastical buildings, \$1,750; purchase of a church lot, \$250; toward a pipe organ for Albuquerque, \$50; helping the work in the jurisdiction, \$85; miscellaneous, \$115.75; overdrawn, see last report, \$239.45—Total expenditure, \$2,490 20. This leaves a balance in my hands of \$630.15.

This balance, and nearly \$500 additional, have been pledged, and will be paid, when the conditions on which the pledges are given are complied with.

In the opening of this report, I stated some of the chief difficulties we have to contend with, in advancing the work in this field. At the same time I wish it to be distinctly understood I am by no means discouraged. We are making as much progress as, under the circumstances, we have any good reason to expect. I have absolute confidence in the future development of both New Mexico and Arizona; that future I believe is only a few years off.

Already we are beginning to feel the effects of overcrowding in western Kansas, and southern California, and the tide is just beginning to flow in, both from the East and from the West. To take advantage of this tide when it rises, and be ready to meet it, is the duty now before us.

GEO. K. DUNLOR,

Missionary Bishop of New Mexico
and Arizona.

LAS VEGAS, September 2d, 1887.

BISHOP BREWER'S REPORT FOR 1886-87.

THE seventh annual report of this jurisdiction will show some improvement. We have no more clergymen than we had a year ago; indeed the number on the clergy list is one less, for the Rev. Percival MacIntire has been transferred to the Diocese of Minnesota. But as he was a student at Fari-bault and only did work in Montana during the summer vacation of last year, our working force is practically the same as then. I had hoped to secure two additional men before this time, but my efforts failed. However, a new man, the Rev. J. W. Van Ingen, is now on his way to Montana, and I hope he comes to stay. This will give us eleven workmen, besides the Bishop. With these we shall reach about thirty places with services, though in half of them only monthly visits can be made, and there will be three or four where only quarterly services will be held. It is the best that can be done with the limited force at command.

The number of confirmations is fifty per cent. larger than ever before; the offerings of the people for our own support have increased, and the value of our church property is eighteen per cent. greater than last year.

NEW CHURCHES.

A brick church costing about \$3,000 has been erected at Miles City. It is not finished, but they have gone far enough to enable them to use it for services. The Rev. Dr. Eccleston, of Baltimore, raised a thousand dollars toward its cost, and the people have given the rest themselves. At Granite, two persons, who have large mining interests in that camp, are building a church for the mining population. At Phillipsburg, lots have been purchased for future use. At Great Falls, a new place, where we have begun services within the year, ground has been given by the town site company on which we hope to build in the near future. In all the places where we have churches, there has been some improvement made in the property. The people are at work everywhere. There is much to be done, and we are all trying to do it as well as we can.

Our Episcopate Fund now amounts to \$923.87, and is drawing interest. It does not grow as fast as I hoped it would, but I think it will increase faster after a time. I have five hundred dollars in hand for a

Bishop's house, and it is put out at interest. Our two parish schools have been carried on during the year with reasonable success, and we are still hoping that the way will open for their development into boarding-schools.

The new St. Peter's Hospital that we hoped for last year is now in process of erection. We hope to be occupying it within three months, and then the work will be greatly enlarged. The people of Helena have given as they have been asked and will yet give more, and kind friends at the East have come generously to our help. There is yet much to be accomplished, but past success makes us hopeful for the future. As this is not my work, and as the money does not pass through my hands, I make no report of what has been received.

I have received the following sums for my work besides the appropriation of the Board of Missions: From the Diocese of Massachusetts, \$1,055.25; Chicago, \$703.80; Western New York, \$611.81; New York, \$523.95; Connecticut, \$521.04; Central New York, \$456.93; Montana, \$381.80; Pennsylvania, \$348.50; Albany, \$324.92; Central Pennsylvania, \$221.70; Michigan, \$162.52; Southern Ohio, \$93.05; Pittsburgh, \$77.54; Maryland, \$50.00; Missouri, \$30.00; Ohio, \$25.21; Long Island, \$15.00; total, \$5,602.52. Of this sum one hundred dollars was given for an episcopal residence.

The expenditures have been as follows: Missionary work, \$3,344.51; Parish School, Helena, \$368.40; Hospital, \$500.00; Rectory at Deer Lodge, \$549.30; Starving Indians, \$13.00; Miscellaneous, 345.73; total, \$5,120.94.

For all the help that Montana has received in the past from the Board of Missions, from parishes, from Sunday-schools, from personal friends, from strangers, I am devoutly thankful. I have tried to use wisely what has been placed in my hands. I believe the clergy of the jurisdiction are doing good work. I trust that in the future we shall merit the confidence and continue to receive the help of those who are able to help in sustaining the missionary work of the Church.

L. R. BREWER,

Missionary Bishop of Montana.

HELENA, M. T., August 24th, 1887.

SEPARATE ORGANIZATIONS FOR WHITE AND COLORED CHURCHMEN.

THE article in the September number of *THE SPIRIT OF MISSIONS* from the Rev. Mr. Rogers, of Texas, touches upon a subject which needs much discussion. I was dropped by the laity from the standing committee and from the General Convention, after thirty three years of tolerably hard work, and after having done something for the Church in this diocese, because of the position I have taken in defending the constitutional and canonical rights of the colored clergy and people. I am willing to suffer more in this righteous cause, so I will not be misunderstood by friends or opponents.

Let us stop this mawkish calling black, colored. There are estimated some 500,000 colored to 6,500 000 black persons in this country. To show the enormous ignorance on this subject a prominent clergyman at the North, recently said to me at his table, "There are not more than a million blacks at the South; the rest are all mixed with white blood." If the work of the Church among the negroes is ever to come to anything—and if it is not, this is no branch of the Catholic Church—when clergy and laity among colored and black have increased to any extent, a separate organization is inevitable; for the harmony of that diocese in which the increase is will be destroyed, a conflict will sooner or later arise. I see and know and feel this, and always have, and the Church must look it in the face and provide for it.

I believe the way to make this provision is not first to consecrate a Bishop for the blacks, and force an organization into existence; but to establish an order of Deacons only, with no conventional privileges—plain men who know the Bible well, and whose characters are attested—at a mission station, where a colored or white Presbyterian has charge of the whole field, the mission with the schools, etc. Then let the Bishop and the convention encourage colored convocations; get the colored or black clergy to meet steadily with members of their parishes or missions; have these convocations so conveniently organized by the diocesan conventions that they will be presided over by the white archdeacon or Bishop. Here colored and black Presbyters, Deacons, and laymen would feel free to discuss all Church matters, and inaugurate in their own way all

missionary work. The negro is like any other man: he likes to meet and talk and pass resolutions. These convocations, in numbers, I trust, will have contact with the diocese through the few Presbyters who by virtue of their orders, under the constitution and canons, have seats and votes in convention, and through the few lay deputies who will represent the few self-supporting parishes which will have the right of representation.

It will be long, very long, before there will be many such parishes anywhere in the United States. Here, under the fostering and Christian sympathy of the Church, these brethren will soon see how much they are in convocation, and how very little, save the bone of contention, they are in conventions, and long before they become an element of danger to the peace of any diocese, they will themselves agitate for their own organization, the convention of their race which can elect deputies to the General Convention, so that they can have a voice in shaping the legislation under which they are to live. They will never get it in any existing convention, and the need of having their own Bishop will become apparent when there is any church among the colored and black people of any extent, a Bishop who can give to them his time and thoughts and influence. When they ask it, let the Church be ready to give what experience has proven is needed, and legislation should now be shaped to this end. There is always a cry against special legislation; but this condition of things, namely, an increasing race alien to the long dominant race, side by side, once in relation of master and slave, now politically equal, while socially, intellectually, financially, morally, spiritually as far apart as the poles—this is a new state of things in the world's history, a new problem for the Church of all the ages and conditions to address itself to. If it is the Church of all the ages, it will have the wisdom for this great question. Right beside her she has the most encouraging, hopeful, glorious opportunity to do missionary work, to go down to the bottom and build up, and if she goes to work in the spirit of Christ and not of politics, and uses common-sense methods, the results are assured. She must look ahead and see that her present machinery does not hinder the work.

For one, I am not and never have been opposed to a separate organization, when the time has come for it. I believe it will come, and ought to come, when the Church has any growth and strength, and it will come from those who need it. This is one thing; but to bring it about by force is another. It seems to me that we ought in these southern dioceses in our conventions to train the few deputies in the use of the conventions, to exhibit to them our missionary spirit and methods and fit them for their own conventions, just so soon as one is needed or practicable. It seems to me Christian men should help, not hinder, when the time comes for them to go apart because they have become too great to remain with their brethren. As Abraham and Lot might not live together and preserve the peace, so having nurtured these people, who if so unlike us, are still God's people, until they have grown to that estate when the lines are too narrow for us both, we will separate. There will be two strong organizations running on their own lines, helping each other, and not antagonized as they are now in this

distracted diocese, and as they will be in any other when the numbers have at all increased, after the Church goes to work in earnest. If she is going on as she has the members will never require the separate organizations, for the danger of their dominating a convention, or impairing social relations, or electing the Bishop as things are now, is the barest chimera.

The effort to force this separation has done more to hinder it than anything else that has happened in the Church. It never will be done in the way it is attempted. The Bishop and clergy, while they continue to be men will block the way; but it is alienating all behind who are struck by the blows aimed at the representative. But if the Church will go to work sensibly and in earnest, and this agitation in South Carolina is put at rest, success and time will bring exactly what every one of us agrees upon as the most desirable solution at last of this most difficult problem that has been presented practically to this Church in this century.

A. TOOMER PORTER.

CHARLESTON, S. C.

WHAT IS THE END OF LIFE?

WHAT is the end of life? The end of life is not to do good, although many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God. That may be in the line of doing good or winning souls, or it may not. For the individual, the answer to the question, What is the end of my life? is, To do the will of God, whatever that may be. Spurgeon replied to an invitation to preach to an exceptionally large audience, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, our lives would be successful. If we could say, "I have no ambition to go to the heathen, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be;" that makes all lives equally great, or equally small, because the only great thing in a life is what of God's will there is in it. The maximum achievement of any man's life after it is all over is to have done the will of God. . . . Therefore the supreme principle upon which we have to run our lives is to adhere, through good report and ill, through temptation and pros-

perity and adversity, to the will of God wherever that may lead us. It may take you away to China, or you who are going to Africa may have to stay where you are, you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. But there is no happiness without it.

How can you build up a life on that principle? Let me give you an outline of a little Bible reading. The definition of an ideal life: "A man after Mine own heart, who will fulfil all My law." The object of life: "I come to do Thy will, O God." The first thing you need after life is food: "My meat is to do the will of Him that sent Me." The next thing you need after food is society: "He that doeth the will of My Father in heaven, the same is My brother, and sister, and mother." You want education: "Teach me to do Thy will, O God." You want pleasure: "I delight to do Thy will, O God." A whole life can be built up on that one vertebral column, and then when all is over, "He that doeth the will of God abideth forever."—*Prof. Drummond.*

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

THIRD ANNUAL REPORT OF THE MISSIONARY BISHOP OF SHANGHAI.

ANOTHER year has gone for which account must be given. Though I have been absent from the field through its course, I have been diligent in striving to set forth as widely as I could the story of our work, its methods, opportunities and needs. At the same time by correspondence, and the reports to hand, I have been kept informed as to the state of work in the field.

DEATHS.

First I must mention with extreme regret that I was absent at the time of the death, at a ripe old age, of the Rev. Kong Chai Wong, my father's first son in the faith from among his people, the father himself of so many spiritual children, those whom he had trained and baptized, those also who as younger brothers and sons looked up to him in the early days of their ministry while his was drawing to its close. His last year had been a trying one through bodily weakness, but his faith was bright and the rest at last well won. May many follow where he has led the way. Also I would record our sense of regret and loss in the retirement through ill health, and the subsequent death of Miss Jessie A. Purple. "She hath done what she could" may well be said of this faithful follower of our Lord and Saviour. She never spared herself. She was ever cheerful and full of earnest interest in all mission work and workers. She overstayed her strength and left only when too late to reap the benefit of change. Yet with good courage she met the great change, though indeed a pilgrim afar from earthly homes. Heaven, her better home, was as near by sea as by land, whether in the East or in the western land of her birth. God grant us all grace to be as untiring and steadfast as she was.

Mrs. K. J. Sayers resigned in April, convinced that her work could be far better done at home than among a people of strange speech and ways. These losses weaken us very greatly as to our work for women, and Miss Wong with sixty young girls under her care calls for help. I must reiterate the cry for earnest and devoted Christian women who shall consecrate themselves for work among their sisters in China, so little blessed in comparison with the usual lot of women in Christian lands.

SCHOOLS.

From the reports of our schools it is evident that faithful work has been done, and steady progress made whether in the boys' and girls' day-schools, St. John's Preparatory and Collegiate Schools and St. Mary's Hall; or up the river at the Bishop Boone Memorial School for boys and the Jane Bohlen Memorial School for girls recently revived by Mrs. Sowerby. Also the term reports and those of the examinations of St. John's Theological and Medical Departments are very encouraging. The latter school has developed a fuller course of studies through the labors of Dr. Griffith and the Rev. Messrs. Yen and Partridge.

OUT-WORK.

The Rev. Mr. Thomson from Shanghai reports of the out-work that, according to the several abilities and opportunities, each has done well; and also that the general tone and interest among the people is a marked improvement on that of the last year or two. The Rev. Mr. Sowerby reports our very successful beginning at Sha-sz, our new venture at a most important point up the "Great River" beyond Wuchang and Hankow. Five have been baptized and others are catechumens. At Wuchang the

native assistants, whether candidates for Orders, school-teachers or plain folk, have all been stirred to work for Christ and the Church with the result of benefit to themselves and to those outside also to some degree.

The Rev. Mr. Locke of Hankow is very urgent in pressing the great importance of that chief port for internal commerce. It is a Chicago in the East and with the railway there soon, as we now hope, it will only the more be a centre for our work. His appeal for help should not go unheeded. Wuchang most urgently needs a suitable building for a men's hospital and Dr. Deas' patient and successful work fully deserves it. Hankow should have adequate church room for its growing Church membership. Who will of their bounty freely give some few thousands for one or the other of these needs? God will bless abundantly such gifts, and many helped thereby shall rise up to bless the donors in the day of His appearing for whose sake hearts must be moved to care for His sheep in far-off foreign fields. The report that the walls of St. Mary's Hall, soaked by dampness are causing sickness among the girls ought to move many friends among the woman's auxiliaries to raise some \$2,500 to speedily rebuild it higher from the ground, and on some better site if need be.

For further details I beg to refer to the several reports; and in closing I note some facts of my own year's work at home that may be of interest as matter of record. I have made 122 addresses on Sundays and 67 on week-days or 189 in all in 25 dioceses. I have visited in the order named our seminaries at Nashotah, Alexandria, New York, Cambridge, Gambier and Sewanee; also Trinity College, and St. Paul's School, Concord. Vassar College and several Church schools for young women and girls gave me a chance to set before those who are some of them to be earnest workers for Christ and His Church one of greatest fields whitening to the harvest. In our grief at the death of such friends of missions abroad as well as at home as the late Bishops of Delaware and Pennsylvania, it is a pleasure to me to remember that I could supply the lack of service through their illness in several confirmations. I thus laid hands upon 89 candidates in Pennsylvania and 68 in Delaware; and by courtesy of Bishop Gregg at Sewanee upon a special class of two, one of whom was my younger daughter—a total of 159 confirmed. Oh, that all who have so kindly welcomed and listened to me would be constant in their prayers that our work may go forward strong in the night of the Lord!

WILLIAM J. BOONE,
Missionary Bishop of Shanghai.

AN IMPORTANT OPENING IN LOWER CALIFORNIA.

THE Board of Managers has received an application for the appointment of a missionary for Ensenada, Lower California. The appropriations already made for the current year are fully as large as can be made from the Society's prospective resources. The representations below, condensed from letters received from clerical members of the Convocation of Southern California, seem to present an opportunity of unusual promise and urgency, and they are given to the Church in the hope that a response may be made which will enable the Board to meet promptly this particular need. Lower California is not within the jurisdiction of any Bishop of this Church.

Ensenada is in the peninsula of Lower California, in Mexico, but a few miles from the United States border line (at the southern border of California). It is the headquarters and principal settlement of the In-

ternational Company of Mexico, which owns and is developing a large part (18,000,000 acres) of the peninsula. The dean of the Convocation of Lower California and other clergymen of the Diocese of California, after personal investigation upon the ground, and with Bishop Kip's sanction, testify to the urgent necessity of sending a clergyman there as a missionary of this Church as soon as possible. They state that Ensenada will be a most important point for the Church to occupy, because it is itself rapidly growing in population and is the centre of the great enterprise conducted by the International Company, and may be made a most promising missionary centre.

The town of Ensenada has already a population of more than 1,400 persons, and, it is believed, will contain 5,000 people within twelve months, so rapidly is immigration pouring into the peninsula. Many of the

people already there are members of the Church in this country or in England, and some of the directors of the company are Englishmen, and they are making an effort to induce a large emigration from England. At the present time there are no religious services of any kind either at Ensenada or within many miles of it.

The International Company has offered, on condition that a resident clergyman shall be sent soon to Ensenada and a church worth \$2,500 be built, to give three valuable lots of ground, each 84 by 164 feet, as a site for a church and rectory, and pledge in addition

\$1,000 toward a building fund. Offers of building sites have been made for churches at Punta Banda, eighteen miles from Ensenada, and an offer of ten lots in a new settlement in the San Tomás Valley, thirty miles away.

It is manifest, therefore, that here is a great opportunity to plant the Church in the peninsula of Lower California, in a region containing very few Mexicans and apparently destined soon to be occupied by a large population of English-speaking people, many of them already members of the American or English Church.

SECOND ANNUAL REPORT OF THE BISHOP OF CAPE PALMAS.

THERE has been much to encourage us in our work of spreading the Gospel of Jesus Christ in this missionary jurisdiction during the past year. Untoward circumstances have indeed arisen—it would not be Africa if they did not—but to throw up the arms in despair because of them, is to doubt the genuineness of our commission. With faith in God, we may go forward with His work though a sea of difficulties and opposition were foaming before us. We are engaged in a conflict with the powers of darkness; and it will be no wonder if in attacking the strongholds of the enemy we are exposed to his fierce assaults.

The trouble to which I refer is that which has grown out of the rebellion of the Half Cavalla tribe against the Liberian Government, which has forced the native Christians and workers to abandon the station and take refuge in the city. Worse consequences may possibly follow this evil, for the political outlook is as dark as ever; but in permitting it just as we had got fairly started with our work, I believe there is some good which an infinitely wise and overruling Providence means to bring out of it. We may have cause to say with the great Apostle of the Gentiles, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel." It is true that the work at Cavalla station has ceased, and that we are subjected to considerable inconvenience elsewhere; but on the whole we are advancing. The walls of our Jerusalem are being built, "even in troublous times." The baptism of converts from heathenism during the year has nearly equalled that of last year, as will be seen by

the statistics appended hereto; and if we take into account the number of converts now awaiting baptism at one of our new interior stations, the advance in this direction has, I believe, exceeded that of any previous year. This is very encouraging.

I shall now proceed to give a detailed account of the work at each station, beginning at

MARYLAND COUNTY.

Harper Station. The work in this parish has gone on without any interruption. Since the Rev. Mr. Keda Valentine came up from Cavalla among the refugees, he has rendered acceptable service at St. Mark's Church, especially during my absence on a visit to the other counties. Twenty-five persons were confirmed on two occasions, and an ordination service held July 4th, 1886, when A. H. Foda Vinton of Tebo Bohlen Station was admitted Deacon, and the Rev. O. E. Hemie Shannon of Hoffman Station, advanced to the Priesthood. We are steadily gaining ground in this parish, not only in numerical strength, but also in zeal and devotion to the cause. Some of the people are beginning to comprehend their Gospel privileges and the responsibility which they involve. This is shown in several respects, notably the ready manner in which they pay up their quota of the amount (\$150) pledged by the church annually, to advance the work of God among the heathen. Notwithstanding the depression of trade, growing out of the political troubles, the church has thus far paid up the amount pledged. Much help in this good work has come from our Woman's Auxiliary, whose organization and successful maintenance is one of the

tokens of growth in the right direction. Like their sisters across the Atlantic, they have proven themselves great helpers in the cause. At the celebration of their first anniversary, which took place recently, the financial report showed the amount of \$87.31 collected in cash, and 155 garments made with their own hands, as the result of one year's efforts. The boarding-pupils at our new interior stations are wearing garments which they have made. Besides, they are doing a good work in visiting and administering to the spiritual as well as the physical necessities of the needy in the parish. Three converts from heathenism have been brought to baptism through their instrumentality, and there are others in course of preparation. God grant that all our churches and people may awaken to a sense of their duty—freely giving as they have freely received.

Mr. James J. Neal, lay-reader, and Mr. John H. Tubman, superintendent of the Sunday-school, remain at their posts, and continue to render efficient service.

The Orphan Asylum and Girls' School is still doing its good work. Forty-six girls are on the roll, and we are full; but applications are constantly coming in for the admission of others. It is sad to have to turn off girls who are brought to us from heathenism, especially as it has always been difficult to reach their sex; but what are we to do under the circumstances? Oh, that the Church would place us in a position to grasp the opportunity as it offers to advance the work in this land! Mrs. S. J. Dennis, the principal, will report on scholarships as usual. Mrs. Margie Hne Kwede Johnson (formerly Miss McCullough) and Mrs. M. A. Young are at their posts.

The parish day-school has been placed under the tuition of Mr. John J. Perry, the former teacher having been discharged. It is understood that Mr. Perry's appointment is only a temporary one, as I wish him to take a station in the interior as soon as the way is open. The number of pupils on the roll is eighty-two. There were sixty-one present at the examination which took place on the 21st of June.

The catechist of this station, Mr. J. W. Ashton, who also served as business agent, has been granted leave of absence. His sight has been failing for some time, and it was feared that he would soon be blind.

For this reason he has gone to Germany seeking restoration. Mr. James J. Neal has taken his place as business agent *pro tem*.

Hoffman Station. The Rev. O. E. Hemie Shannon in charge, is still at his work; and the Lord is blessing his efforts to bring the heathen of the adjacent villages to a knowledge of the truth. The tribe of Gedeboes, among whom this station is located, is gradually advancing to the light. This is apparent, not only in the occasional applications for baptism, but also in the increasing desire among the young men to learn to read. In the examination of the day-school, held June 22d, it was interesting to see twelve of them present, and making recitations with the rest of the pupils.

Mr. F. W. Tobo Proud, removed from Nyinumu station, has had charge both of the day-school on the station, and also the night-school in the principal heathen village, since the dismissal of Mr. F. R. Tabla Brunot. The day-school numbers sixty pupils. There were fifty-three present at the examination, which proved quite satisfactory. At the request of the pastor, Mr. Tobo Proud has been licensed as lay-reader.

Seventeen persons were presented for confirmation on two occasions. They are mostly converts brought out of heathenism.

On the 30th of December last I laid the corner-stone of the church edifice. But the work, owing to some mismanagement and disagreement of the brethren of that station, as well as the need of funds, is not progressing.

Fishtown Station. Mr. E. W. Wade Appleton seems to be working earnestly; but as yet there is very little to encourage him. He visits three heathen villages, and reports twenty-five day-scholars; but they are chiefly young men whose employment calls them away from home frequently.

Gravay Station. Mr. N. Sie Farr is at his post, and the work of preaching and teaching is going on in five heathen villages. Seventy-five pupils are reported in the day-schools.

Cavalla Station. I have referred above to the sad state of things here growing out of the rebellion of the heathen against the Liberian Government. Calling to my assistance the Christian Gedeboes from other stations, I went there, and tried my utmost to stay the evil; but the influence of the few

(thank God they are very few!) civilized men who are leading the blinded heathen was greater than any we could exert. The state of these blind leaders of the blind reminds us of the words of the blessed Saviour, "If the light that is in thee be darkness, how great is that darkness." Having given a detailed account of the progress of the rebellion and the abandonment of the station in my letters to the Board, it will not be necessary for me to repeat the same here. God be praised for the unmistakable evidence that the work of making good citizens and true Christians of our converts from heathenism has not been in vain! We may now labor with greater assurance of success than ever. May God give us grace to be faithful. Just as soon as the difficulty is settled, it is my purpose to resume work at that station; and perhaps it will then be apparent that the present darkness is an indication that the day is about to break at Cavalla.

Both the Hoffman Institute and High School are going on with their work here in the city of Harper, under the care of the Rev. M. P. Keda Valentine, assisted by Messrs. T. Gyibli Collins and P. Keda Neufville. I regret that one of the teachers, Mr. John P. Kae Valentine—a young man of bright intellect—has had to sever his connection with the mission because he espoused the cause of the heathen. He is the only one of our workmen who joined the rebellion. I hope the appeal which has been sent out for funds to enable us to put up substantial buildings for these schools here in this section where they will be to some extent free from the molestations of the heathen will meet a ready and speedy response from the Church. I am sure no argument is needed to prove the urgent necessity of this undertaking. Our training institutions must receive due attention if the work is to prove a success.

On the 13th of November I confirmed eleven candidates in the Church of the Epiphany, Cavalla; and since the removal, nine others from that station received confirmation in St. Mark's Church. At the latter place I also baptized four adults presented by the pastor.

Wote Station. As mentioned in my last report, the work at Kabla has been fruitless and unpromising. I have therefore directed the station to be moved to Wote, another

village belonging to the same tribe, about two miles from the mouth of the Cavalla river. The Rev. T. C. Brownell Gabla, who was admitted to the order of Deacons in St. Mark's Church on the 3d of July, is in charge, and has moved his residence to this place. While residing at Kabla he made regular visits to this village, and has already reaped some first-fruits of his labors. The king was baptized a short time before his death, which took place a few months ago; and month before last a prominent man gave up three of his four wives and was also admitted into the fold of Jesus by baptism. This encourages the hope that, now receiving the largest share of the missionary's labors, a good harvest will be reaped at this station by God's blessing.

Hening Station. The change with regard to what was known as Rockbookah station, which I stated in my last report had been determined upon, went into effect in August. Having made the necessary arrangements with the chiefs of Teblebo, on the Cavalla river, Mr. R. Nyema Killen was directed to re-occupy Hening station, only changing the old site for a better one. Enough land was secured around for farming purposes, and operations began at once. I have received no funds for the support of boarding-pupils at this station; but it is so essential to the success of the work to have them that I am trying to support a few boys on what we save by economy at other stations.

Nyirumu Bohlen Station. Mr. F. W. Tobo Proud had made a good beginning at this new station. The house was nearly completed and the farm commenced; but the work was suddenly checked. Mr. Proud resigned the charge because, as he said, the rebellious Cavallians had a spite against him, and he considered it unsafe to travel through their country. Mr. George Dowe Natt, one of the Christian refugees from Cavalla has been appointed to fill the vacancy, and will take charge on the first of August.

Tebo Bohlen Station. This new station is progressing nicely under the diligent superintendence of the Rev. A. H. Foda Vinton. Sixteen boarding-pupils are under training—four more than we furnish rations for. This shows that the farm is making some returns. Besides other things a crop of rice was raised this season. If they continue in well-doing, the school will soon support itself. The result of the evangelistic work is

also encouraging. Eighteen candidates are ready for baptism, and will receive the Sacrament as soon as I can visit the station.

Thurston Station. This new station has been commenced during the year through the liberality of Bishop and Mrs. Bedell of Ohio. Mr. John Payne Gibson is in charge. He reports six pupils in the boarding-school and a number of day-scholars. The dwelling house is in course of erection and the farm started. While living in the heathen village so close to their homes, the teacher cannot have that control over his pupils which is necessary. So soon as the house is finished he hopes to increase the number of pupils and do more, both in teaching and farming.

SINOE COUNTY.

I visited Sinoe in the month of April, and spent four days in Greenville, the principal town. The Rev. J. G. Monger, pastor of St. Paul's Church, was at his post. The church edifice—a wooden structure—had undergone thorough repairs. The zeal of the little flock manifested in this direction is commendable. On the First Sunday after Easter I officiated; preaching twice, confirming one candidate, administering the Holy Communion, and catechising the Sunday-school. Nothing was more satisfactory to me than the manner in which the children acquitted themselves. Their ready responses, not only to questions on the Church Catechism, but also on the festivals and fasts of the Church, etc., showed that they had been well taught. The superintendent of the school, Hon. R. H. Montgomery, was, at the request of the pastor, re-licensed as lay-reader.

Sinoe is the hot-bed of political rivalry and strife, and needs the teachings of the Church to check the evil which is disastrous to the well-being of the community. It has had its full share of religious denominations; but the latter instead of exercising an influence for good, have rather participated in the evil. I hope we shall soon be in a position to do more than ever, not only for the Americo-Liberians, but the aborigines as well.

GRAND BASSA COUNTY.

I spent nearly four weeks in this county after leaving Sinoe. The Rev. Paulus Moort, who alternates between this place and Monrovia, was present to receive me. During my sojourn here I officiated thirteen times in St. Andrew's Church, St. John's Chapel,

and at Beulah: baptized one infant, confirmed two, and celebrated the Holy Communion three times. The church evidently suffers from the arrangement by which the pastor is required to spend every alternate quarter at Monrovia, and the members expressed strongly their disapprobation of the plan; but it is the best that can be done under the circumstances. The arrangement is one of necessity rather than of choice; and it will terminate just as soon as a suitable man can be found to take one of the stations.

St. Andrew's Church edifice is in the same unfinished condition as mentioned in my last report. I shall renew the appeal for help that was made last year, feeling sure that the non-response to the same is owing to the fact that the urgent necessity of the case has not been understood, rather than that the Church in America is indifferent to such calls that are worthy of her attention.

I examined the Sunday-schools, both of St. Andrew's and St. John's, and was gratified to find attention paid to this important work. In both schools there were almost as many native boys as Americo-Liberians, which is a favorable indication. A class at Lower Buchanan was particularly interesting. There were nine boys from heathenism who are cared for and instructed by Mr. James Logan, a prominent member who was confirmed on my previous visit. These boys work on his farm; but at certain hours in the day are taught a knowledge of books. They read fairly well and recited a part of the Church Catechism. All Liberians would do well to imitate this praiseworthy example. The work of evangelizing the heathen would then advance by rapid strides.

The parish day-school, under Mr. L. L. Herring, was also examined. Twenty-eight pupils were reported on the roll; but only half of the number was present. The recitations were not satisfactory.

Two days were spent at Beulah, during which services were held twice and the Holy Communion celebrated. Miss Scott was preparing to leave on a visit to the United States, leaving her assistant—Miss Woodruff—in charge. It is a most charming location for the institution which the good lady is endeavoring to found; but her noble efforts have not been crowned with merited success. A competent man is needed to superintend the building.

At the request of the Rev. Mr. Moort, I

re-licensed Messrs. A. Barclay, L. L. Herring, and J. A. Herring to officiate as lay-readers in this county.

MONTSERRADO COUNTY.

Monrovia Station, the Rev. Paulus Moort in charge, under the above named arrangement. I spent a week here; during which, I officiated three times, attended a business meeting of the members, confirmed six candidates, and celebrated the Holy Communion. It is gratifying to know that steps are being taken to have the church edifice completed. A parish day-school has been started again, and I have appointed Mrs. Sarah H. Blyden teacher of the same. Prof. M. H. Freeman and Hon. W. M. Davis are licensed lay-readers, and Mr. H. W. Travis is superintendent of the Sunday school.

I took the occasion which my visit gave to present the needs of the refugees from Cavalla to the Christian public here, as well as at the other counties, and was gratified to see such deep sympathy aroused, which manifested itself in generous contributions.

Clay-Ashland Station. The Rev. J. W. Blacklidge has commenced a good work here. Through the generosity of a few of the enterprising citizens of the settlement, he has built a school-house, which serves also as a chapel. One of the gentlemen—the Hon. Mr. Coleman—offers to give \$150 for the first year, and \$50 per annum afterward toward the salary of a competent female teacher, who shall be able among other things, to give instruction in music. As such an offer should not pass unheeded, I hope soon to be in a position to take it up.

The Rev. Mr. Blacklidge has given little or no attention to Caldwell, whose prospects are as dark as when I reported last.

Crozierville Station. Two days were spent in this settlement, the Rev. P. Moort accompanying me. Met the Rev. Edward Hunte at his post. I officiated twice, confirmed one candidate, celebrated the Lord's Supper, and examined the Sunday-school, which gave evidence of successful efforts on the part of the teachers.

The church edifice is in such a dilapidated condition that it will have to be taken down and rebuilt. I have already sent particulars to the Board on this subject, showing how much the people are willing to do for themselves, and asking that they be assisted.

The Rev. Mr. Hunte and some of his members accompanied me to a heathen vil-

lage, called "John's Town," about three miles from the settlement, where they had been carrying the Gospel. To my surprise and delight I found a new house, built for a chapel and also school by the people themselves at their own expense. They expressed to me their desire to have the Word of God spoken to them and their children taught. I have never witnessed the like before. It is no uncommon thing to receive calls from the heathen to have schools placed among them, coupled with a promise to build a house, etc.; but this is the first time that I have known the house to be built in advance as an inducement to us to hearken to their call. . . .

Cape Mount Station. My visit to this prominent station was not very cheering. Dr. Perry had been forced by the precarious state of his health to return to the United States; the Rev. G. W. Gibson, superintendent, had gone to Monrovia for medical attention; and it was found necessary to sever Mr. D. F. Ware's connection with the mission. Nor was there an encouraging state of things on the station. The remaining workers were, however, doing the best they could under the circumstances. The Rev. H. C. Nyema Merriam, who had been very ill, was convalescent; Mrs. M. R. Brierley, was at her post, doing a good work in the girls' and small boys' department, assisted by Mr. F. Tebeye Allison, one of Dr. Perry's medical students; and Mr. E. Z. B. Jones was teaching in the boys' school and making himself generally useful.

During the six days spent on the station, I conducted service six times, confirmed nine candidates, celebrated the Holy Communion and inspected the schools.

As the Rev. Mr. Gibson's health has not allowed him to return to the station, his connection with it will terminate sooner than was designed. We need a competent man to take his place. A good foundation has been laid here, which, if carefully built upon, would multiply the gains already produced many fold. May the Lord supply this and every other requisite for the advancement of His work in this land, the salvation of souls, and the glory of His great Name.

Respectfully submitted,

S. D. FERGUSON,
Missionary Bishop of Cape Palmas
and Parts Adjacent.

ANNOUNCEMENTS.

China.—Bishop Boone arrived at Tokio, Japan, *en route* to China, on Saturday, September 24th, and, after visiting Bishop Williams, departed for Shanghai on Tuesday, September 27th.

Mrs. Kate J. Sayers, whose resignation was announced in the June number of this magazine, arrived in New York on the steamer "Egypt" on Tuesday, October 4th.

Japan.—The Rev. T. S. Tyng and family, who have been on vacation in this country for a little more than a year, left New York for San Francisco, on Thursday, October

6th, expecting to sail thence for Japan, by the steamer "Oceanic," on Thursday, October 20th.

Africa.—Bishop Ferguson writes: "In THE SPIRIT OF MISSIONS for July it was stated that Mr. D. Francis Ware was dismissed for inefficiency. If my letter conveyed such an impression, I did not intend it. He was discharged because of his impetuous temper. Having given him notice that this is the cause of his dismissal, it should be so stated in print. Please have the statement corrected."

AFRICA.

A NEW INLAND STATION.

THE Massachusetts Branch of the Woman's Auxiliary has determined to add to its many good works by supplying the means necessary for the support of a new station in the interior of our mission. We give an extract from a letter of Bishop Ferguson's to an officer of the Massachusetts Branch, dated May 31st last, and acknowledging its aid, as follows: "Your favor of March 16th met me away from home on a missionary tour throughout the jurisdiction. God be praised for the good news which you have communicated to me." The planting of another station, fully equipped for work, in the wilds of heathen Africa, is a token that additional efforts are to be put forth to extend the Kingdom of our Lord and Saviour Jesus Christ in this empire of Satan. To Christians far away from the scene of the great conflict between light and darkness that is going on in this land, the planting of a new station may seem a matter of little importance, excepting that it involves an additional outlay of money; but to us, here on the battle-field, face to face with the enemy, this advancing to a new position on territory claimed by him cheers the heart and inspires in us confidence of success. Having already received marching orders from the Captain of our salvation, we are ready to go forth to the conflict, but must wait until the Church supplies the necessary means. May the efforts of the Massachusetts Branch of the Woman's Auxiliary to raise the full amount required to found and sustain the new station prove a success, and may others in the Church who are daily praying 'Thy King-

dom come; Thy will be done on earth as it is in Heaven,' follow the good example; thus enabling us to go on advancing until all this land shall be conquered for our King.

"As soon as the weather shall permit, I shall go in the interior to start the 'Eliza F. Drury Station,' which is to be a monument raised to the memory of that dear Churchwoman now resting in Paradise.

"It will be necessary to appoint the teacher and take him along at once; for he will be needed on the spot to superintend the building of the house, and prepare the grounds, etc. His salary will therefore commence at once. The first thing to be done is to build a hut for temporary use; which he will set about doing as soon as the locality is selected. As the house furniture is intended to be of the simplest kind, which can be made here, I hope the \$850 will cover the same. Each river station should have one large and one small canoe for its use in conveying supplies and carrying the Gospel to the neighboring villages. The amount named is sufficient to get both. As soon as we can get the station in good working order, and realize sufficient profit from the farm (each station is to have a farm connected with it) the scholarship fund may be withdrawn from this station and applied, with the consent of the contributors, to some other. This will reduce the current expenses one-half."

THE Christian spirit loves with aid to go;
Will not be sought, waits not for want to
plead,
But seeks the duty—nay, prevents the need.

MISCELLANY.

TOPICS FOR PRAYER.

- I. For the blessing of Almighty God upon the Missionary Bishops-elect of Utah and Nevada and of Western Texas and the people of those jurisdictions.
- II. That Almighty God would put it into the hearts of the members of the Church to enable Bishop Ferguson to carry the Gospel to "the regions beyond" the coast of Liberia.

HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well !
All other life is short and vain ;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well !
All else is being flung away ;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being ; back to Him
Who freely gave it, freely give ;
Else is that being but a dream,
'Tis but to *be*, and not to *live*.

Be wise, and use thy wisdom well ;
Who wisdom *speaks* must *live* it, too ;
He is the wisest who can tell
How first he *lived*, then *spoke*, the true.

Be what thou seemest ; live thy creed ;
Hold up to earth the touch divine ;
Be what thou prayest to be made ;
Let the great Master's step be thine.

Fill up each hour with what will last ;
Buy up the moments as they go ;
The life above, when this is past,
Is the ripe fruit of life below.

—*Dr. Horatius Bonar.*

THE individual Christian who lives so extravagantly that he has nothing to give to religion or charity, cannot call himself just, even though he owes no man a dollar. The ungenerous man cannot be just, neither can the unjust man be generous.—*Rev. L. D. Osborne,*

PRACTICAL CHRISTIANITY.

IN Hodder's Life of the Earl of Shaftesbury it is stated that this nobleman, when addressing an assembly of young men, said: "Depend upon it, whatever you think when you are young and stirring, the time will come when you will take counsel with your gray hairs, and you will then bless God that your career has been one by which your fellows have been benefited and God honored; and if you have endeavored as much as lay in your power to advance His Holy Name, and to do good to all that were within reach of your influence, *nothing is more likely to keep you from mischief of all kinds*; from mischief of action, of speculation, from every mischief that you can devise, *than to be everlastingly engaged in some great practical work of good*. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest cure of corrupt speculative Christianity. No man, depend upon it, can persist from the beginning of his life to the end of it in a course of self-denial, in a course of generosity, in a course of virtue, in a course of piety and in a course of prayer, unless he draws from his well-spring, unless he is drawing from the fountain of our Lord Himself. Therefore I say to you again and again, let your Christianity be practical."

ALL-DAY MISSIONARY MEETINGS.

WE have before referred to the "November simultaneous meetings," to be held among the Presbyterian churches of New Jersey on the general plan adopted by the Church Missionary Society of England in February last. The outlines of the plan are set forth in two circulars sent us by Rev. W. H. Belden, secretary of the Synod's committee, from which it seems that there is contemplated an *all-day foreign missionary convention* in every one of the 219 towns of New Jersey in which there are Presbyterian churches. These meetings will occur on some one of the days of the "simultaneous week," November 13th to 19th, and will be held in each place, morning, afternoon and

evening. The general topic will be: "Our risen Lord's last command." May great success attend these meetings, and may the influence of them lead to like services among all churches in all parts of our land.—*Missionary Herald*.

PRAISE AND PRAYER AT SUNSET.

At a recent meeting in London, the Rev. James Chalmers, who is now on his way back to his work in New Guinea, said that he had often been cheered by what he had witnessed in the villages of New Guinea and the South Sea islands. Just as the sun went down parents and children would assemble in their homes, and then would be heard the glad song of praise ascending to the throne of God. Speaking especially of Manihiki, he said "The village is built round the teacher's house. This man was one of the many grand instructors these islands have supplied. When asked on one occasion by the French governor of Lifu, 'Who told you to come here?' he replied, 'My Master said to me, "Go into all the world and preach the Gospel." That is what brought me here.' For this reply, pronounced impudent, he was imprisoned for three days, and then sent away. This man made it a rule, just as the sun dipped into the sea, to ring a bell. Parents and children all then went into their homes, from every one of which would ascend the hymn of praise, sung to some grand old English tune, to the Father of all mankind. After about fifteen minutes devoted to reading of the Scripture and prayer, the people went into the open air, and there conversed together a while. From that island of Manihiki some of the grandest Christian teachers have gone forth to evangelize their brethren, and many have laid down their lives for the sake of that Saviour whom as little children they learnt to love."

A SELF-DENYING PARISH.

ONE of our most honored Bishops loves to tell the story, that, when as a young man, he had charge of a weak parish loaded with debt, he preached and took a collection for Foreign Missions while the sheriff's flag was nailed to the front of the building, and his people thought him crazy. To-day that church is one of the strongest in the city, and a large and systematic giver to the evangelizing of the world.—*Rev. L. D. Osborne*.

MONEY POURED INTO THE FONT.

BISHOP PARKER, who succeeded the martyred Bishop Hannington in the east African mission, has opened the new church of St. Paul, Kisulutine. Some English missionaries and several hundred native Christians were present. The Rev. A. D. Shaw, in describing the service, says that the people not only brought corn and other produce as offerings, but also so much money that the bags and plates were too small to contain it, and so it was poured into the font, which was half-filled with coins. The collection amounted to 565 rupees. On the next day sixty-three candidates were confirmed in the church, and there were 150 communicants. Two days afterward, Bishop Parker started with the Rev. J. Blackburn for Mamboia by an entirely new route through a yet unknown country.

CIVILIZING THE INDIANS.

THE recent convention of friends of the Indians, held at Lake Mohonk, adopted a series of resolutions relative to the work of civilization now going on among them, of which the first was as follows: "We congratulate the country on the notable progress toward a final solution of the Indian problem which has been made during the past year. The passage of the Dawes bill closes the century of dishonor; it makes it possible for the people of America to initiate a chapter of national honor in the century to come. It offers the Indians homes, the first condition of civilization, proffers them the protection of the laws, and opens to them the door of citizenship. We congratulate the country on the public sentiment which has made this bill possible, and the action of congress responding promptly to a sentiment all too tardily aroused and to the action of the Executive welcoming the bill and the policy which it inaugurates, initiating the execution of its provisions in a just and humane spirit, and pledging its co-operation with philanthropic and Christian societies in the endeavor to prepare the Indian for the change which this bill both contemplates and necessitates."

The remaining resolutions declare the opinion of the assemblage that the Dawes bill has not wholly solved the Indian problem, but only created the opportunity for its solution; that the work of assigning the lands

in severalty to the Indians must occupy several years' time; and that while this will change the Indian's political status it will not change his character. They assert that his character must be changed by the continued prosecution of religious work among his people, through mental education and spiritual culture, and this must be accomplished hereafter, as in the past, by the co-operation of the civil government and the various Christian bodies.

ANOTHER MASSACRE IN NEW GUINEA.

INTELLIGENCE has very lately been received that some of the tribe of Motumotuan in New Guinea have massacred a Polynesian missionary teacher and five friendly natives who were with him. The district has been in a disturbed state for some time, and the English government agent has not appeared to be safe with the natives. Fifteen years ago all the tribes of New Guinea were fierce and excitable savages. They delighted in bloody deeds; each man had a tattoo mark on his chest and back—like a medal of honor—for every person he had slain, and was proud of it, and there was a chronic state of warfare between the different tribes. Now among the tribes on the southeastern coast peace of an enduring character has been established, and thousands of the once fierce natives show the power of the Gospel of peace over their hearts and lives.

That which has recently taken place among the Motumotuan had several times occurred in the southeastern tribes before they were won from their evil ways. Many of the Polynesian missionaries who faithfully and fearlessly went among them were slain, and the English missionaries, the Rev. Messrs. Murray, McFarlane, Wyatt Gill, Lawes, and Chalmers, have several times had very narrow escapes from being massacred.

Doubtless there will soon be volunteers to take the places of the murdered ones at Motumotu. A few years ago the enthusiasm was especially great when it became known among a band of newly arrived Polynesian evangelists and teachers that it was proposed to reopen the mission at Kalo where the natives had massacred the missionaries, with their families, in all twelve persons. The Samoans volunteered for the forlorn hope. The Rarotongans, also, earnestly begged to be permitted to go. The Rarotongans

went privately to the Rev. Wyatt Gill, who had brought the missionary band to New Guinea, and urged him to intercede that the post of honor and peril might not be given to others. So the Rev. Mr. Chalmers said: "As Rarotongans were martyred, let Rarotongans have the preference." So these went, and Mr. Chalmers went with them, and remained with them for a time, though some of the Kalo people had said that if he came nothing would satisfy them but his head. He slept soundly the first night among the murderers of the missionaries, and the people instead of harming him and his attendants, were pleased with his and their courage and self-sacrificing spirit.

A NEW LIFE.

AGUILAKHA, a popular and powerful chief amongst the North American Indians, had always been friendly to the missionaries themselves, but bitterly opposed to their religion, and one of the most vigorous supporters of heathenism. One morning his son came running to the mission buildings, weeping and crying that his father was dying on the mountain. Mr. McCullagh, the missionary, sent in search of him, and finding he was yet alive had him carried into the school-house, where he tended him night and day till he began slowly to recover. His first request was that branches might be set up around his bed, and pictures of Scripture subjects hung on them. He then begged that those around him would sing a hymn and pray for him, giving his reasons for so great a change in him as follows: "Death overtook me on the mountain; it struck me low while crawling to my hut on the stream. I remembered God. I besought Him. I said, 'Hold me up,' and He did. We found the hut, but I was dying. I sent my son to you. The men came and carried me here on their shoulders. 'I shall recover,' you say. Perhaps so; but Aguilakha is dead; he died on the mountain; with my own eyes I saw him die; his old life ended there. Henceforth my life shall be like a thing lent to me; He who lent it shall own it. Great has been His mercy to me; the heart of a child has come to me." Restored health and strength have not despised the child-like heart which came to Aguilakha; he and his family cleave to the household of faith.—*Church Missionary Gleaner.*

HOW SOME PERSONS GIVE.

THE Countess Dowager of Kintore and the Hon. Mrs. Keith Falconer have resolved each to guarantee \$1,500 a year as the salaries of two missionaries to Arabia. The editor of the *English Church Missionary Gleaner* acknowledges a contribution of \$4,000 for the eastern equatorial African mission from two sisters. A lady of high culture in England has offered herself to the Society for the Propagation of the Gospel for missionary work in Japan at her own charges, and proposes to pay the cost of maintaining some fellow-workers. Thirty-one missionaries of that society are honorary or self-supporting.

A member of St. Peter's Church, Port Chester, New York, living on an income of \$500 a year, has determined to compress her expenses within \$400 during the coming year, and has sent to the trustees of the parish building fund the balance of \$100 as a contribution toward the new church. A minister has sent to the Presbyterian Board of Foreign Missions a check for \$10,000 for himself and his church, and says: "If you will advance with your work, you shall have another \$10,000 next year." A gentleman who sent to the same board \$4,000 for advance work in Japan, now asks for six native evangelists as his special charges. Such instances of faith and liberality as these should stir up to greater faithfulness in giving all those of us who have money to give to God's good work.

AN ENGLISH BOARD OF MISSIONS.

THE new board of missions for the province of Canterbury, England, has held its first meeting. The design of convocation in instituting the board was not to create a new society, but to organize machinery, by which the claims of missions might be promoted. The great societies all maintain their independence, and as yet none of them are represented at the board. The Archbishop of Canterbury, in opening the proceedings, suggested, as the immediate work of the board, the collection of information—(a) as to the steps which were being taken in assisting the organization of native Churches; (b) as to what is being done, and needs to be done, for European and Eurasian peoples; (c) as to what has been done liturgically, and in preparation of hymn-books for native Churches; (d) as to the

relation of missionaries to the Bishop and to other local authorities; (e) as to the social as distinguished from the religious aspects of caste; (f) as to the training of men chosen by the Bishops for missionary work, and of native clergy. He concluded by urging that the knowledge now lying in scattered volumes needed focusing, and that far more information was wanted on the greatest and noblest subject on earth—the Christianization of the world—which is the continuation of the Acts of the Apostles.

THE NECESSITY OF ENTHUSIASM.

THE Church must believe in the work, and accepting the great responsibility which her Master lays upon her, must send forth her children in the spirit of the old Spartan mothers who bade their sons farewell as they went forth to battle, telling them to return either bearing their shields or being borne upon them. She must have supreme confidence in the success of this great enterprise. Her missionary meetings should be convocations of great joy, her songs should be full of exultant hope and confidence, and her prayers should ascend unceasingly for the consummation so long hoped for, so distinctly promised, so faithfully assured, that all the earth shall be the Lord's. And the missionaries who go to these distant fields should go in the same spirit. They do not go to try an experiment, they do not dream of going in the spirit of adventure, like the tourist wandering in the ruins of antiquity, they do not go because they fail to find congenial employment at home, they do not go to spend a term of years that they may return again to an honorable rest at home, thus bringing their ripe experience and throwing away the very best years, perhaps, of their possible service; but they go to live and labor and die among the people to whom God sends them. They love the work which God gives them; they love the people among whom they dwell; they love the associations by which they are surrounded; they are full of hope and confidence; their songs are songs of victory; and while they live in the days of small things, they see their triumph from afar and bring it nigh by the power of a vivid faith which never for a moment fails them.

The value of such enthusiasm cannot be estimated too highly. It is easy to dispar-

age it. It is easy to say its possessors are too sanguine, that they are rash and impetuous, short-sighted or otherwise, but the men who win upon moral battle fields are, in nine cases out of ten, men of this very kind. — *The Rev. J. M. Thoburn, M.D., D.D.*

FRAGMENTS.

— Nearly one-half of the income of the Society for the Propagation of the Gospel is devoted to its missions in India.

— It is said that no other class of foreigners has responded more readily to religious efforts in their behalf than the Chinese in the United States.

— Since the Methodist board of church extension began its work in the year 1865, it has helped to build 5,805 churches. It has collected and disbursed nearly \$3,000,000.

— The number of the blind in China is stated to be half a million. Schools for them have been opened by missionaries at Peking, Hankow, Shanghai, and Hong Kong.

— Twenty-one missionaries of the Church Missionary Society have been raised to the Episcopate. Among the society's patrons are the four Archbishops and ninety-six Bishops.

— The English Baptist Mission in the province of Shantung and district of Tsin Chan Fu, has fifty-five self-supporting congregations, ministered to by native pastors and teachers.

— The theological seminary at Saharanpur, India, has a peculiar appendage of a school for the wives of the students, to prepare them for their duties when their husbands become pastors.

— A few years ago, says the *Pall Mall Gazette*, it was thought improper for a woman to be a foreign missionary, unless she were a missionary's wife. Now there are 2,400 unmarried women in the mission field.

— At San Salvador, on the Congo, fifteen of the king's wives attended the services of the mission. He endeavored to stop their doing so; but some of them disobeyed him. Then he went himself with gun and sword, and there was a great clanking of anklets and screaming; but no harm was done. Finally, the king gave way at the remonstrance of the missionaries.

— Mr. Mackay, who has suffered so much at the hands of the King of Uganda, and whom the king has permitted to return to the coast, is understood to be in full possession of Emin Pasha's views regarding the ultimate disposition of the equatorial province.

— There are 205 communities of the Greek Church in Japan, with sixteen priests and 104 native preachers, and the number of their Japanese converts is 12,500. The number of churches and prayer-houses is 143, and there are three children's schools, with a total of 150 pupils.

— A Scotchman who had lived a careless life, asked his minister, as he saw death approaching, whether it would help him in the next world if he were to give £1,000 to the Church. The reply was, "A, weel, I canna just say that; but the experiment wad be weel worth tryin'."

— The Society for the Propagation of the Gospel publishes some analyzed figures, from which it appears that the society has on its list 123 native clergymen, twenty-nine permanent chaplains in Europe, 269 colonial clergymen, and 151 European ordained missionaries to the heathen.

— The parish church of Lambeth is under the shadow of the Archbishop's palace, and close by this church the rector, the Hon. and Rev. T. G. Pelham, preaches from a pulpit on wheels to large crowds on summer Sunday evenings, and this pulpit is wheeled into the Archbishop's premises for its weekly rest.

— Mr. George Williams has purchased and sent out to every Young Men's Christian Association in Great Britain, Australia, and New Zealand, a copy of "A Missionary Band," accompanied by a letter recommending the formation of a Foreign missionary society in connection with every branch of the Young Men's Christian Association.

— There are about 130,000 Mormons in Utah. Of these quite 80,000 are under the age of eighteen years. This leaves 50,000 above that age. Of these at least one-third are in polygamy, and these are the brains of the whole. Those who for years have been selected as leaders and who are intended to form the ruling class, are in polygamy.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held, for November, on *Friday* the 25th, in Room 21, Bible House, New York, at 10.30 A.M.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

THE OCTOBER MEETING.

ON account of the meeting of the Missionary Council in Philadelphia on October 25th and 26th, the usual monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary was held in that city, on Thursday the 27th.

It was preceded by a celebration of Holy Communion in the Church of the Epiphany, the Rev. George H. Kinsolving, rector of the parish, being celebrant, and the Rev. Theodore S. Rumney, D.D., rector of St. Peter's, Germantown, assisting.

At the conclusion of the service, the meeting was called to order, and it was found that there were present the general officers of the Auxiliary and thirty-two diocesan officers representing the branches of Albany, Central New York, Central Pennsylvania, Delaware, Long Island, Maine, District of Columbia, Massachusetts, New Jersey, the New York Committee on Work for Foreign Missionaries, and the Domestic, Freedmen and Foreign Committees and the Indian's Hope of Pennsylvania.

INTERCESSION FOR MISSIONS.

A message from the Secretary of the California Branch of the Auxiliary was read, making the inquiry: "Has the Auxiliary decided on any day for a 'Quiet Day' throughout all our branches? We expect to hold one in the end of November."

This message brought up the subject of united intercession for missions, and the following resolution was moved and adopted:

"*Resolved*, That the officers of the Auxiliary endeavor to promote in their parochial branches a service of intercession for Missions, on the Eve of St. Andrew's, or on St. Andrew's Day; and that the Secretary be requested to notify the officers of diocesan branches not here represented."

COMMISSION FOR CHURCH WORK AMONG COLORED PEOPLE.

Notice of the willingness of members of the Commission for Church Work among Colored People to visit parishes and present the claims of that work was

given, and the officers were urged to do all in their power to promote such visits, and to see that all expenses incurred in making them were met, and as far as possible, an offering for the work made on each occasion.

AUXILIARY OFFERINGS.

There was again brought to the attention of the officers the importance of distinctly marking all offerings made by or through branches of the Auxiliary, that it may be clearly understood, in every case, from whom they come, for whom they are intended, and whether or not they are *specials*.

THE MISSIONARY ENROLMENT FUND AND SYSTEMATIC OFFERING PLAN

were both discussed, and the officers requested, each in her own diocese, to learn from her Bishop his feelings and wishes regarding the former, and to be guided by them in future action; and whether or not pressing the matter of the fund, they were urged to encourage as far as possible, in every way, the habit of systematic giving.

REFERENCE LIBRARIES.

The following resolution was adopted in regard to reference libraries :

"*Resolved*, That it be suggested to each diocesan branch of the Woman's Auxiliary to establish a reference library, containing a complete file of all official reports and documents of the Auxiliary, and such other printed papers relating to its history and to missionary work as may be important for preservation and of use to the members of the Auxiliary."

AFTERNOON MEETING.

At 2.30 P.M. a meeting was held in the church under the auspices of the Woman's Auxiliary, the Rev. William S. Langford, D.D., General Secretary of the Board of Managers, presiding.

The addresses were made by the Rev. Calbraith B. Perry of Baltimore, the Rev. William S. Rainsford, D.D., of New York, the Rev. William J. Cleveland of Rosebud Agency, South Dakota, and the Rev. John McKim of Osaka, Japan. These addresses urged the need of the personal work of women in the various mission fields of the Church, and dwelt upon the value of specially consecrated and united service as deaconesses or sisters, while upon those remaining at home was pressed the duty of increasing the missionary funds of the Church by personal, house-to-house visits and solicitation.

The offerings of the day, amounting to \$130.23 and a silver chain, were devoted to General Missions.

The officers of the Pennsylvania Auxiliary entertained the visiting officers and other members of the Auxiliary most hospitably at luncheon, and their kindness was gratefully appreciated.

IS A MISSIONARY BOX A GOOD THING ?

WHAT ONE MISSIONARY THINKS.

ENCLOSED please find blanks for missionary box, properly filled out, hope that we have thus been able to make our wants known, although I can assure you that it is no easy matter to know just where to draw the line.

There are *so many* things which we ought to have that the long list of "wants" which I might send you would seem but a poor acknowledgment of your continued generosity. I therefore send but a partial list, and even as it is, it seems altogether too long.

In addition to the printed list may I mention a few things which will be of great assistance to me personally in my work? Surplice, stole and cassock, "Vade Mecum" and a Holy Communion set for administration to the sick. In the matter of books, I will not attempt to mention a single volume, for anything which the ladies find convenient to send will be fully acceptable. Any second-hand Sunday-school works can be used in the school to great advantage.

In order that I may give you somewhat of an idea of the vastness and importance of the missionary work in this part of the Lord's vineyard, I will mention this fact which will help you to draw your own conclusions. This place is situated in the north of our great state, one hundred and fifty miles from its chief city. In all this distance, measured by a line drawn north and south, there is but one parish, and this is also under my care. Along this line there are many cities ranging from twelve hundred to five thousand inhabitants, where as yet there is no established mission of the Church. In almost all of these places we find a few Church people who seem anxious for the services of the Church. Now, if the clergy can be sustained at their respective posts, hundreds of such points must before long have flourishing missions and in time self-sustaining parishes.

The Woman's Auxiliary has done not a little toward making this a reality. I could mention many missionaries within our diocese who have been enabled to remain in their parishes and push forward this work by reason of the annual help received from the Woman's Auxiliary. I am myself deeply indebted to this great missionary factor in our Church. May the Lord of the vineyard continue to bless and prosper this noble and far-reaching work of the brave and self-sacrificing women of God's Kingdom.

SOUTH DAKOTA.

ST. PAUL'S SCHOOL, YANKTON AGENCY.

SEPTEMBER 12th.

I ARRIVED late Saturday evening, August 27th, and Monday, found any number of things to be looked after. Tuesday, boys began to come in, and as soon as they arrive, work begins. I have one of the Hampton graduates assisting in the school-room.

My journeys have begun. I drove up six miles beyond White Swan, Monday, September 5th; that is, twenty-one miles' distance. The day was very warm, and I was obliged to stay over night, returning Tuesday with four boys. We open with thirty, quite remarkable, as they seldom are ready to come into school while the weather is pleasant.

I was very much pleased to find the mothers and grandmothers of all the boys ready to have their children return, and really very cheerful over it. They are the ones who generally object, and when their consent is obtained, look so sulky you are glad to get away from them. . . .

We have been having quite an interesting time on the Agency for a few days past. Government has sent a man out to survey the Indian farms off, and they are objecting. At a council last Wednesday all the ministers were invited to be present, that they might influence their flocks. The surveyors started out this morning, with orders from Washington, to carry on the work.

I begin this school year under more favorable circumstances than last. I am truly indebted to eastern friends for this comfort. They have been so liberal in sending supplies, and I assure you I feel very grateful to all for their kindly interest in the school.

We have many trying things to meet with, and disagreeable duties to perform, but when we receive sympathizing letters, and boxes with the more substantial proofs of regard, I cannot tell you how it cheers and encourages us.

OCTOBER 12th.

I have forty-one boys enrolled, and could have as many more, were there room for them. My number is thirty-six, but I had not courage to refuse them when they came and begged so earnestly to be allowed to stay. I think them a very interesting set of boys.

I was disappointed in getting the young man I had engaged as teacher, and have one of the Hampton graduates, but am expecting some one from Cleveland soon.

CHINA.

ST. MARY'S ORPHANAGE.

A LETTER from Miss Wong, about the orphanage, came last July. She writes: "I ought to have written before this, but things went on so unexpectedly, both the school and the orphanage, and that prevented what I ought to have done. The sickness was much more last spring than the year past. But after all we consider ourselves have been doing very well. And at present they are all in good health except one baby which is paralyzed and is very unpromising case. The doctor is doing what he can for it, poor thing!

"I was delighted with the African letter. I read them with greatest pleasure. It is such a delightful encouragement to learn that the supporters are more than the babies. As though it seems only a little while ago that I was fretting and anxious about their support. The bright sun was hidden under the cloud then. If not Mrs. Boone that encouraged me every time, I failed to hold up; probably the bright sun would never appeared in my life.

"Please tell Miss Smith I got a splendid baby for her. It is nine months old, and will be called Susan in christening, which will be soon. Its mother is our present cook, and father is our cooly. It is my intention to have the whole family brought into Christianity by and by, for they are such a good people, having such a good foundation of honesty. The little Susan is very pretty and bright; so cunning to see her fold her two little fat hands and bows.

"I also got little Anna for the young girls' Bible-class in Philadelphia, who is fifteen months old. They given it up on account of her arm being pulled out of joint by the older children for more than half a year ago, but fortunately doctor says it is not an incurable case. So though but ten days' treatment, it seems much better. Just fancy, if she had not brought here she may suffer in her whole life with that useless arm. She is healthy otherwise.

"I wish I could tell you the story of one of our nurses in the orphanage, as she did to me. So dreadful that you can scarcely believe. Who actually put her two twins to death on account of being so wretched a life after her husband's death. She has to work day and night to get the debts pay, besides to support herself and two older children. So she did not care those little twins then as she would now. She says when her husband died she has no money to buy a coffin, but went from place to place to borrow; but the people knew she would not be able to return, so every one of them refused her. That made her so mad, and went to dig the ground and expected to carry the corpse to be buried all by herself. But as far as she had pulled the corpse down from the bed, she fainted away for whole night, and then her brother-in-law got frightened and helped her through.

"Just fancy, how many people suffer in darkness, where has no Christian love to shine upon."

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

The Treasurer acknowledges the receipt of the following sums from September 1st, to October 1st, 1887.

ALABAMA—\$10.45

Birmingham—Advent, Domestic, 50 cts.;
General, \$9.95..... 10 45

ALBANY—\$13.50

Cambridge—St. Luke's, General..... 5 00
Duanesburgh—Christ Church, General..... 8 50

CALIFORNIA—\$15.00

Los Angeles—St. Paul's, Wo. Aux., General..... 5 00
San Francisco—Colored, \$5; Japan, \$5..... 10 00

CENTRAL NEW YORK—\$37.94

Binghamton—Christ Church, Wo. Aux.,
Sp. for Sister Eliza's salary..... 5 00
Geddes—St. Mark's, Wo. Aux., Mite Chests,
General..... 2 25
Greene—Wo. Aux., General..... 5 00
McLean—Mrs. S. J. Laning, Sp. for personal
benefit of Dr. Henry Laning,
Osaka, Japan..... 16 00
Oswego—Christ Church, through Wo. Aux.,
Mite Chests, General..... 4 69
Watertown—St. Paul's, through Wo. Aux.,
Sp. for Sister Eliza's salary..... 5 00

CENTRAL PENNSYLVANIA—\$205.38

Bethlehem—Trinity Church, Systematic Of-
fering Fund, General..... 54 66
Birdsboro—St. Michael's, Domestic..... 31 21
Lancaster—St. James', General..... 50 00
Mauch Chunk—St. Mark's, Indian, \$25;
Colored, \$31.68..... 56 68
Paradise—All Saints', Domestic, \$1.75; For-
eign, \$3.50..... 5 25
Christ Church, Domestic, 86 cts.; Foreign,
\$1.72..... 2 58
Reading—"C. C. G.," General..... 5 00

CHICAGO—\$61.93

Chicago—Wo. Aux., for "Bishop McLaren"
scholarship, St. Mary's School, South
Dakota..... 30 00
Joliet—Wo. Aux., General..... 5 00
Sycamore—St. Peter's, Wo. Aux., Sp. for
St. Peter's Hospital, Helena, Montana..... 10 00
Wellsboro—St. Paul's..... 16 93

CONNECTICUT—\$1,255.22

Branford—Trinity Church, Domestic, \$22.23;
Foreign, \$15.56..... 37 79

Bridgeport—Trinity Church, Sp. for St. Mary's
Orphanage, China..... 17 41
Hartford—Trinity Church, Indian, \$43;
"Tithe," Domestic, \$1,000..... 1,043 00
Milford—St. Peter's, General..... 13 02
New Haven—"Misses B.," Wo. Aux., Gen-
eral..... 2 00
New London—St. James', "A Member,"
Domestic and Foreign..... 100 00
Norwalk—Through Wo. Aux., Foreign, "O.,"
\$10; "H. L. S.," \$10; "L. O. S.," \$5..... 25 00
Norwich—Mite Chest, General..... 3 00
Southington—St. Paul's Mission, Domestic..... 2 50
Torrington—General..... 4 50
Wethersfield—Trinity Church, Sp. for Rev.
F. R. Graves, China..... 7 00

DELAWARE—\$2.00

Wilmington—"Mrs. C.," through Wo.
Aux., Sp. for Domestic Missionary Lend-
ing Library..... 2 00

EASTON—\$34.72

Cecil Co.—Trinity Church and S. S., Gen-
eral..... 7 22
Augustine Chapel, General..... 1 00
Kent Co.—Emmanuel Church, General..... 6 50
Through Rev. A. R. Walker, grandchild-
ren of Bishop Boone, for "Bishop
Boone" scholarship, Bishop Boone Mem-
orial School, Wuchang, China..... 20 00

FLORIDA—\$1.50

Longwood—Christ Church, Domestic..... 1 50

INDIANA—\$4.00

Michigan City—Trinity Church, Mrs. Mary
Reese, Domestic, \$2; Indian, \$1; Color-
ed, \$1..... 4 00

IOWA—\$4.85

Boone—Grace, Domestic..... 1 10
Waverly—St. Andrew's, Rev. S. R. J. Hoyt,
General..... 2 75
Miscellaneous—"M.," through Wo. Aux.,
Colored..... 1 00

KENTUCKY—\$50.00

Louisville—St. Andrew's, W. A. Robinson,

for "W. A. Robinson, Jr., Memorial" scholarship, Cape Mount, Africa, \$25; S. S., for "St. Andrew's Sunday-school No. 1" scholarship, Cape Mount, Africa, \$25..... 50 00

LONG ISLAND—\$155.60

Astoria—Church of the Redeemer, General 30 79
Brooklyn—St. Luke's, "A Member," thro' Bishop Potter, Domestic and Foreign... 20 00
St. Mark's (of which S. S., \$6.75); Sp. for St. Mary's School, South Dakota..... 22 00
St. Mary's, Colored..... 19 47
Glen Cove—†St. Paul's..... 11 71
Hempstead—St. George's, Foreign..... 14 35
Huntington—St. John's, General..... 37 28
Rockaway—Trinity Church, Foreign.....

LOUISIANA—\$35.00

Houma—Terre Bonne Parish, Domestic.... 25 00
New Orleans—Trinity Parish, Dorcas Society, for "Sybil Carter" scholarship, St. Mary's School, South Dakota..... 10 00

MAINE—\$67.30

Bar Harbor—St. Saviour's, Wo. Aux., Sp. for Sister Eliza's salary..... 5 00
Brunswick—St. Paul's, Domestic, \$3; Sp. for Africa, \$1..... 4 00
Newcastle—St. Andrew's, General..... 75
Portland—St. Luke's Cathedral, General... 39 75
Wiscasset—St. Philip's, General..... 1 50
Miscellaneous—Wo. Aux., travelling expenses of Secretary, General..... 16 30

MARYLAND—\$62.00

Howard and Anne Arundel Co's—Trinity Parish, "A Friend," for Japan..... 50 00
Queen Caroline Parish, Christ Church, General..... 6 00
D. C. (Washington)—"Summer Offering," through Wo. Aux., General..... 1 00
St. Andrew's, G. B. Towles, General..... 5 00

MASSACHUSETTS—\$275.87

Boston (South)—Grace, Foreign..... 14 69
St. Matthew's, "H. W. N., Domestic..... 10 00
Cambridge—St. John's Memorial Chapel, Foreign..... 10 00
Dorchester—All Saints', Foreign..... 30 00
Greenfield—St. James', Domestic, \$19.55; Foreign, \$6.66..... 26 21
Holyoke—St. Paul's, Indian..... 12 28
Lee—St. George's, Domestic, \$6; Foreign, \$9.56..... 15 56
Lenox—Trinity Church, General..... 125 00
Lynn—St. Stephen's, Wo. Aux., Sp. for missionary in Montana, \$1; Sp. for Sister Eliza's salary, \$3..... 20 00
Milford—Trinity Church, Foreign..... 4 00
Worcester—St. Matthew's S. S., General.... 8 13

MILWAUKEE—\$38.95

Geneva—Holy Communion, General..... 10 00
Milwaukee—Wo. Aux., General..... 28 95

MINNESOTA—\$58.04

Minneapolis—St. Paul's, Wo. Aux., Domestic..... 53 29
Miscellaneous—Wo. Aux., Missionary Boxes, General..... 4 75

MISSISSIPPI—\$2.00

Kirkwood—St. Philip's, Domestic..... 2 00

MISSOURI—\$4.70

Cuba—St. Andrew's, Domestic..... 4 70

NEBRASKA—\$3.88

Papillion—St. Margaret's S. S., Lenten Missionary Boxes, Domestic..... 3 88

NEWARK—\$83.00

Jersey City (Heights)—"Willing Hearts," through Wo. Aux., freight for Africa... 3 00
Orange—Orange Mountain Medical Society, Sp. for Medical Education Fund, China, (East)—Mrs. Frances C. Henderson, for "Pinckney Henderson Adams" scholarship, St. Paul's School, Japan, \$30; Sp. for "Alfred Biddle" scholarship, Orphanage, Shanghai, China, \$15..... 45 00
 35 00

NEW HAMPSHIRE—\$260.00

Concord—Chapel, St. Paul's School, Domestic, \$100; Foreign, \$100..... 200 00
Littleton—All Saints', Domestic..... 5 00
Portsmouth—St. John's, Domestic, \$44; work in Western Texas, \$1; Foreign, \$10..... 55 00

NEW JERSEY—\$42.82

Elizabeth—Mrs. S. H. Clark, freight, Japan, 8 06
Hightstown—Trinity Church, General..... 3 18
New Brunswick—Christ Church, General... 10 00
Rocky Hill—Trinity Church, General..... 1 27
Sand Hills—St. Barnabas', General..... 1 35
Trenton—Trinity Church, Domestic, \$3.20; Foreign, \$12.76..... 15 96
Woodbury—Christ Church, "A Member," General..... 3 00

NEW YORK—\$1,208.86

Bedford—St. Matthew's, Foreign, \$38.42; Wo. Aux., Foreign, \$26.20..... 64 62
Garrison-on-Hudson—Mrs. J. M. Toucey, General..... 25 00
Irvington—St. Barnabas', Wo. Aux., Sp. for Bishop Williams' School, Japan... 45 00
Mattewan—St. Luke's, Wo. Aux., Sp. for Sister Eliza's salary..... 52 35
New York—Trinity Parish, German Mission, General..... 2 30
All Saints', Domestic, \$10; Foreign, \$10... 20 00
Calvary S.S., Easter Offering, Missionary Boxes, Domestic, \$123.59; Foreign, \$123.59... 247 18
Intercession, Foreign..... 13 00
St. Esprit, Domestic, \$30; Foreign, \$30... 60 00
St. Paul's Chapel, Woman's Missionary Society, for "Dr. Haight" scholarship, St. John's College, China... 40 00
Trinity Chapel, "Members," for "Pure in Heart" scholarship, St. John's School, South Dakota... 45 00
Mrs. V. Clark, through Bishop Potter, Domestic..... 100 00
Miss F. M. Perry, Sp. for Rev. I. J. Townsend, Fairmount, Minn... 30 00
Brent Good, for "Brent Good" scholarship, St. Margaret's School, Tokio, Japan "A. R.," through Wo. Aux., Sp. for Domestic Contingent Fund... 100 00
R. Fulton Cutting, Sp. for salary of Miss Skelley, Micadale, N. C... 50 00
Nyack—Grace, General..... 48 00

†In the September number \$78 acknowledged as from St. Paul's, Brooklyn, L. I., was from St. Paul's, Glen Cove, L. I.

<i>Poughkeepsie</i> —Church of the Holy Comforter, Domestic, \$20; Japan, \$20.	40 00	<i>Winnsboro</i> —St. John's, through Wo. Aux., Sp. for support of Chinese baby, Shanghai.	10 00
<i>Rye</i> —Christ Church, Woman's Missionary Association, Mrs. U. Eddy, for "Arthur Lathrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang,	40 00	TENNESSEE—\$40.00	
<i>South Middletown</i> —Grace, "Ida," through Wo. Aux., Sp. for Mrs. Brierley.	50 00	<i>Sewanee</i> —Bishop Boone, Missionary Society, for "Sewanee" scholarship, St. John's College, Shanghai, China.	40 00
Sp. for Domestic Missionary Lending Library, \$25; Foreign Missionary Lending Library, \$25.	50 00	VIRGINIA—\$11.30	
<i>Tarrytown</i> —Christ Church, General.	46 41	<i>Shenandoah Co.</i> —St. Andrew's, Foreign.	5 52
NORTH CAROLINA—\$44.76		<i>Nansemond Co.</i> —The Glebe Church, General.	2 43
<i>Asheville</i> —Trinity Chapel, Colored.	2 06	St. Paul's, General, \$3.10; Foreign, 25 cts.	3 35
<i>Charlotte</i> —St. Peter's, Wo. Aux., Sp. for "Charlotte" scholarship, Logan City, Utah.	10 00	WESTERN MICHIGAN—\$46.08	
<i>Elmwood</i> —Mission, Domestic.	60	<i>Grass Lake</i> —Domestic, \$1; Foreign, \$2.25.	3 25
<i>Flat Rock</i> —St. John's in the Wilderness, Domestic, \$9.65; Foreign, \$8.57.	18 22	<i>Ionia</i> —St. John's, Domestic, \$5.33; Foreign, \$1.19.	6 52
<i>Leakesville</i> —Mite Box, through Wo. Aux., General.	1 00	<i>Ludington</i> —Grace, General, \$1.05; Foreign, \$1.00.	2 05
<i>Marion</i> —St. John's, General.	2 00	<i>Marshall</i> —Trinity Church, General.	26 56
<i>Pittsboro</i> —St. James' Mission, General.	2 48	<i>Muskegon</i> —St. Paul's, Colored.	2 72
<i>Raleigh</i> —W. J. De B. Hooper, Indian.	1 00	<i>Saugatuck</i> —All Saints', Foreign, \$2.09; Indian, \$1.39; General, \$1.50.	4 98
<i>Winston</i> —St. Paul's, Wo. Aux., General.	7 40	WESTERN NEW YORK—\$63.00	
OHIO—\$40.33		<i>Brockport</i> —St. Luke's, through Wo. Aux., for Hope School, South Dakota.	10 00
<i>Massillon</i> —St. Timothy's, Domestic and Foreign.	25 00	<i>Buffalo</i> —St. Mary's, Domestic, \$33; Foreign, \$20.	58 00
<i>Medina</i> —St. Paul's, Domestic, \$4.09; Foreign, \$4.09.	8 18	WEST VIRGINIA—\$26.36	
<i>Toledo</i> —Grace, Domestic, \$3.58; Foreign, \$3.57.	7 15	<i>Huntington</i> —Trinity Church, for Rev. H. D. Page's work in Japan.	10 00
PENNSYLVANIA—\$1,055.38		<i>Hurricane</i> —Dr. George L. Faye, Colored.	5 00
<i>Conshohocken</i> —Calvary, Domestic, \$20; Foreign, \$20.	40 00	<i>Shepherdstown</i> —Trinity Church, Foreign.	11 36
<i>Jenkintown</i> —Church of Our Saviour, Domestic.	23 73	NORTH DAKOTA—\$20.41	
<i>Philadelphia</i> —Christ Church, "I. M. Isaac Welsh, late warden," Domestic.	500 00	<i>Cassellton</i> —St. Stephen's, General.	20 41
(<i>Germantown</i>)—St. Luke's, Domestic, \$129.95; Foreign, \$32.70.	162 65	SOUTH DAKOTA—\$1.00	
(<i>Chestnut Hill</i>)—St. Paul's, Domestic.	315 00	<i>Greenwood</i> —Miss Ives, through Wo. Aux., General.	1 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.	14 00	WYOMING AND IDAHO—\$10.00	
PITTSBURGH—\$20.00		<i>Bellevue</i> —St. Paul's Mission, Domestic.	10 00
<i>Pittsburgh</i> —St. Andrew's, Mrs. Brunot, Sp. for Mrs. Zu Nei Wei, Shanghai, China.	20 00	LEGACIES—\$400.00	
QUINCY—\$14.46		<i>R. I., Newport</i> —Estate of Miss Eliza C. Pickering, for Africa.	400 00
<i>Griggsville</i> —St. James' Mission, Domestic.	5 45	MISCELLANEOUS—\$80.00	
<i>Jubilee</i> —Christ Church, for Colored missions, "A thank-offering for a husband's happy death"	5 00	Proceeds of Children's Fair at Perth Amboy, N. J.; Sp. for "Little Mary" scholarship, Shoshone Indian School, Wyoming.	80 00
<i>Rock Island</i> —St. Paul's, Missionary Guild, General.	4 01	Total 6,054 89	
RHODE ISLAND—\$172.30			
<i>Bristol</i> —Trinity Church, Colored.	9 80		
St. Michael's, Colored.	150 00		
<i>Newport</i> —St. George's Chapel, General.	12 50		
SOUTH CAROLINA—\$15.00			
<i>Pendleton</i> —St. Paul's, Domestic.	5 00		

[The Statement of Appropriations and Resources for the fiscal year September 1st, 1886 to September 1st, 1887, is on the following page.]

APPROPRIATIONS AND RESOURCES.

SEPTEMBER 1ST, 1886, TO SEPTEMBER 1ST, 1887.

[This statement should have appeared last month, but it could not be completed in time.]

(A) DOMESTIC MISSIONS.

Balance of appropriations to September 1st, 1886,		\$33,577 93
Appropriations, September 1st, 1886-87 including one-half central expenses, less lapsed balances,		185,861 40
		<u>\$219,439 33</u>
Cash, September 1st, 1886, for Domestic Missions,	\$18,159 38	
Bonds available in hands of Standing Committee on Trust Funds, subject to order of Board of Managers (market value),	21,650 00	
Received for Domestic Missions,	135,697 42	
One-half General Offerings,	23,696 70	
	<u>\$199,203 50</u>	
Legacies for Domestic Missions applied toward the appropriations, by order of the Board of Managers,	20,235 83	<u>219,439 33</u>

(B) FOREIGN MISSIONS.

Balance of appropriations to September 1st, 1886,		32,211 57
Appropriations, September 1st, 1886-87, including one-half central expenses, less lapsed balances,		129,965 71
		<u>162,177 28</u>
Cash, September 1st, 1886, for Foreign Missions,	9,342 51	
Bonds available in hands of Standing Committee on Trust Funds, subject to order of Board of Managers (market value),	21,600 00	
Received for Foreign Missions,	102,704 04	
One-half General Offerings,	23,696 70	
	<u>157,343 25</u>	
Legacies not designated, applied toward the appropriations by order of the Board of Managers,	1,176 42	<u>158,519 67</u>
Excess of appropriations over resources, September 1st, 1887,		<u>\$3,657 61</u>

COMPARISON OF CONTRIBUTIONS.

Received for Domestic Missions to Sept. 1st, 1886,	\$136,452.35	to Sept. 1st, 1887,	\$135,697.42.	Decrease,	\$754.93
" Foreign	109,294.58	" "	102,704.04.	"	6,590.54
" General	57,376.48	" "	47,393.40.	"	9,983.08
Total for Missions to Sept. 1st, 1886,	\$303,123.41,	to Sept. 1st, 1887,	\$285,794.86.	Decrease,	17,328.55